

UNIVERSITY OF CALIFORNIA PUBLICATIONS
IN
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. 11, No. 3, pp. 189-277

February 27, 1915

SARSI TEXTS

BY

PLINY EARLE GODDARD

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY

UNIVERSITY OF CALIFORNIA PUBLICATIONS
DEPARTMENT OF ANTHROPOLOGY

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AMERICAN ARCHAEOLOGY AND ETHNOLOGY.—A. L. Kroeber, Editor. Price per volume \$3.50 (Vol. 1, \$4.25).

	Cited as Univ. Calif. Publ. Am. Arch. Ethn.	Price
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INTRODUCTION

The Sarsi are an Athapascan-speaking group of Indians who have been closely associated with the Northern Blackfoot of Alberta since the earliest historical reference to either tribe in 1754. There are no traditions of a trustworthy nature which connect the Sarsi definitely with any other Athapascan tribe. Linguistically all the northern Athapascan east of the Rocky Mountains except the Sarsi and the Beaver on Peace River have certain sound shifts not shared by the latter two languages. The Sarsi and Beaver, however, are hardly mutually intelligible, although both show relationships with the languages of British Columbia.

The texts here presented were collected during the summer of 1905. The expenses of this visit were provided by the American Museum of Natural History under an agreement that that institution should have the collections and the ethnological information and the University of California should be entitled to the linguistic results. The larger number of these texts were revised in 1911 with the aid of Charlie Crowchief, who was the interpreter used in obtaining them originally. Many of the texts were also traced with the Rousselot apparatus from his dictation. It was discovered that in originally recording the texts certain intermediate sounds were written as surds and thereby fell in with a series of surds from which they should be differentiated. The glottally affected sounds in Sarsi are

unusually hard to distinguish. Charlie Crowchief at the time the texts were recorded confused *l* and *s* in speaking. That all these errors were corrected when the texts were revised with his aid is not probable.

The main informant was Eagle-ribs, a man then about 65 years old. As he says in one of his narratives, he ranked as a chief according to the old order. He led the chiefs in relating coups during several sun dances.

The publication of the texts is for the purpose of furnishing material for phonetic and grammatical study. It is intended that this paper shall soon be followed by a grammatical analysis of the material here contained. Free translations of most of the texts have been or will be published.

KEY TO SOUNDS

- a, e, i, o (unmarked) open as in father, met, pin, not.
- ē, ī, ō, ū close as in they, pique, note, and rule.
- ā, ē, ī, ō, ū nasalized.
- ɤ narrow, as u in but.
- y as in yes; sometimes written for a sonant spirant when coming before a front vowel.
- w as in will, seldom occurs.
- m as in met.
- n as in net.
- ñ as ng in sing.
- l as in let.
- ɭ a surd lateral spirant; the breath escapes between the back teeth and the sides of the tongue.
- ɭ' the last sound with glottal affection; an affricative.
- z a sonant spirant; as in lizard.
- s as in sit; a surd spirant.
- j as z in azure; a sonant spirant.
- c as sh in shall; a surd spirant.
- ɥ a palatal sonant spirant similar to the sound of g in *Tage* as spoken in Northern Germany.
- x a palatal surd spirant; as ch in German.
- h written in many places apparently for the preceding sound lightly articulated.
- d a dental stop, intermediate as to sonancy.
- t a strongly aspirated surd dental stop.
- t' a glottally affected surd dental stop.
- g a fully sonant palatal stop; probably often written for the following sound.
- ḡ a palatal stop, intermediate as to sonancy; sometimes written k through oversight.
- k a strongly aspirated surd palatal stop.
- k' a glottally affected surd palatal stop.
- dj and dz sonant affricatives.
- ts' and tc' glottally affected surd affricatives.
- ˈ denotes unusual aspiration.
- ˙ glottal stop.

DESCRIPTIONS AND INFORMATION

THE SUN DANCE

dū xa t'a ʼa ts'is ʼin na t'a tī ga ma gū dil la na
 ka ts'i ts'i kū wa gī na ʼi' gū dī nūc cī ʼi ta'
 tsis da L'ū wū ʼas La dī ne mək gū dī la dī na gil la
 dī na ts'i kū wa ʼi gī gī ka ts'i tsis da L'ū wū' ʼas sa dla
 5 gī gī is nī i ta tsa t'i gī dō gī gil la dī na la t'i gī
 tsis da L'ū wī' ʼa gīs ʼic xa nī nī Lən nī ka ts'i
 dī dī gəc ts'i ga nī t'i gī mī tsūʼ La t'a xa te'is t'əc
 ʼa Lī ka ts'i nəc ʼi wa t'i gī Līk ka kū dīs ga dī na
 na tsa na ʼi ta zī k'a gūs t'i ga gim ma ga ts'i kū wa
 10 na tsən na ʼa gū cən na ʼi ʼas gī nīc t'i gī ʼi tsūʼ ʼi
 k'a gī nīs t'əc
 tsīs da L'ū wū' ts'az zil lī na ts'it tsa zīt da
 ʼa te'iz ʼic ʼis gā kū wa k'a La dī te'ic ts'az zil lī
 tein na ʼi na gal ləL Lī t'i gī ʼa gū ka gū na ga djiL
 15 ʼa t'i gī teəz zil lī ʼa ts'il la hī na gī gī ləc dī tei ʼi
 nī da ts'i dī teic gū nīs na dī zā' ʼa te'ic ʼic teəz zil lī
 tsa ha dī tī gī djū' gū nīs na dī zā' k'a nī t'a
 tsī nī gī L'ū nī tī gī dī tei ʼi tsīʼ Līl la təs teiz
 gwa te'ic ʼic ha lī kū wa ʼis t'i ga kū dīlte ta dī dī na
 20 xa na gī dāL Lī t'i gī dīn na' ʼis gā kū wa ʼi teəz zil lī
 ʼa la gī na ʼi ʼi tsūʼ ga te'is teūj
 teis da L'ū wū ʼa ts'il la ts'i tī te'in nəc tsis da L'ū wū'
 ʼa ts'i la dī Līk ka kū dīc ga na te'in nəc na tsən na ʼi
 ta zī k'a nī na gī nəc gim mī nas ka ʼa t'i gī na te'it teic
 25 gim mī te'il līc ʼas tsa' tsis na L'ū wū' gī naʼ gim ma ga
 te'il ləc dī na zil las na ʼi dī dji dji nīs i dū gī teij
 tū nī za k'a ga zā' gī dā' tis tas te'ite dji zā'
 gim mī zīt da da ga dī t'a dī ta' gim mī tsin na t'i ga t'a' teū
 mī ka la zā' te'a sī tea mī tsīʼ k'i za da gī L'ū
 30 Lək ka zā ts'i ka gū yən na Lək ka zā ga sit dan na
 ʼi tsūʼ ma ga te'i ʼəte ʼi wa t'i gī nī teit te'əc ga
 k'a gīs te'ūL nīs t'as sī ta gī ga ʼaL Lī Līl la ʼi ta sa ga
 nī t'a sī ka la i Līl la gū dja dī na ʼis la gū la
 te'in nīs k'a na gī gī ʼəc ʼi wa t'i gī ʼi tsū ʼi dī ka la ts'īʼ
 35 na gī gī dī ʼəte gī gī teiz gū

DESCRIPTIONS AND INFORMATION

THE SUN DANCE

Not without cause they do it. Very who is sick for him women it is who say, "Father, sun lodge I will make, this sick person he may get well." These women for him sun lodge we will make those who say it, he dies then they do not make it. He gets well then sun lodge they make. Buffalo many for they hunt. Those they kill then their tongues all they cut out. They come together. Then they camp in a circle. Those who make the lodge middle just their tipi. Women sun dance who know they ask then the tongues they-cut up.

Sun dance sweat-lodge they build before they make. Young men all mount their horses. Sweat-lodge poles they are bringing back then they sing. There sweat-lodge they are going to make they put them. The poles they put-in the ground. One hundred only they make. Sweat-lodge stones these too one hundred only there are. They-twine together then the poles red paint with they-paint. They make it. Old men all go in. They pray. As they come out then these young men sweat-lodge the makers tongues to them they give.

Sun lodge they make toward they move camp. Sun-lodge where they make camp circle they came. Sundance maker middle they camp around beside her. There they make it. They give them first sun lodge their clothes to them they give. These make the dance four days they do not eat. Water a little only they drink. Cane painted only behind them it hangs. Their hats large feathers, her husband only crow's tail side of his-head is tied on. One women sensible one to her husband tongue to her he gives. Then small pieces she breaks off. Toward sky holding it with, "Father, me pity. My husband with well I have lived it is." On ground she puts it. And the tongue to her husband she takes it back, they may eat it.

- 5 ʼa ga na dī gī ʼa ʼi t'ū mī k'a te'ic ʼic ʼi wa t'i gī
 na gī nī dji mī kī da te'i ləte ʼi wūs k'a dī tei ʼi t'as sī
 i līl la ka nī ga ʼi wūs ʼi k'a ʼi tei nī tsis dī yū wū'
 ʼa ga na dī gī ʼa ʼi ts'i ʼa ka nī ga La t'a ʼa te'it la
 5 ʼi tei nas ʼa ga ʼa te'is ʼic dī na tsin na ga dī dji
 dzin nīs sī kwī yī ga zā' na gī təc dū ha gī ya kō
 te'it djin nī' t'i gī na yəc ʼit dīs nī' i līl la ta l'əc
 k'a ts'i dji hī t'i gī na nī dac ha gī na t'i gī
 ha kū dji ga zā' kū dīl te gū te'i nīj ʼa lī ts'i daL lī
 10 gū ka da gū gī nīj ha kū dji ga na ʼi gim mī ts'ai yī ka
 da nī ma gū nī līn nī kū gī ləc dī na gū nas ʼin na
 yīl na' i gū
 ʼis gā kū wa mī ts'ū wa k'a ts'i nīs t'as sin na kū yəc
 ʼi wa t'i gī xa gī nīc ʼi ta ʼis lək ka ʼi gīs teūt
 15 ʼi wa t'i gī da teis da L'ū wa ga kū wī ca dī sī ts'ū wa
 xa ts'i t'as sī ha ta gī dī dli hī t'i gī gim mī ts'ū wa
 xa te'i t'as L'ū tei dī gāi ye tsin na gī tīc gim mīl la tein na
 das L'ū' gim mī ka tein na djū laz ʼi līl la ta gīs gəc sa
 ʼis gəc sīl ga gī dīs L'ū' ʼi wa gim mī təc na zā'
 20 has t'i gim mī ga na te'in nīs t'ic xa gī ya t'i gī
 gim ma ga ts'it dī na ts'i dī nīs teūs dī k'a ʼəl la
 gin nī təc te'it dī nī dji' zā gī ma zat dī ta xa gīs tin na
 gim mī ts'ū wa xa te'i t'ac dī tei miz za na xa te'i teic
 ʼi t'ū ʼi ts'i L'ūL ʼa kī yī na ka nī t'i L'ūL ʼi ʼi tei
 25 gim mī ts'ū wa ga nī ʼa ʼi ga dī gī ʼi wa t'i gī ʼa ga na tī gī ʼa
 gī gīs teūte i līl la ta gī dī dli xa t'a k'a ta gī dī dli dī ga wa
 gim ma ga te'i dī djie ʼi kī dī da zīt da L'ōL ʼi gīs teūte
 ʼi wa t'i gī gim ma sit dī djie ʼa ha gū gin ne dac
 gī teit tei i līl la ʼi kī dīs nī līl la tei tei mī ka tōL lī
 30 t'i gī ʼis dū na ha lī kū wa gim mī zəm mīl gīs teūte
 ʼi wa t'i gī k'a da gū gī dīs xalte ʼi da la mī ka teūL
 gī ma līn na ka teōL lī na te'i gīs nīte ʼa ga na dī gī ʼa
 ka tei na na ts'i ʼac ʼa t'i gī ka wa xa nī gī yəc
 ʼi gī ts'ū kū wa na tsən na ʼi ʼis dū na ʼis gā kū wa
 35 gī nī i la t'i gī dū dzən na dī na gī lī'
 ʼa t'i gī ka wa na nī teū t'in na tsin na L'ū wa gī nī dja

The center tree nest on it they place. Then what they offer they place in it. On forked sticks poles leaves with they lean against it. Forked sticks on poles very long there middle tree against they lean. All opposite the door poles house they make. These fast four days inside only they sleep. He does not go out. They sing then he gets up. He whistles with he dances. They stop singing then he sits down. Noon then chiefs only they come in. They tell stories. Battles about them they tell. The chiefs their wives food good they bring in people watching them they may eat.

Young men their breasts who are cut go in. Then they say, "Father, horses may I capture then when sun dance lodge when I go in my breasts they will cut." This way they pray then their breasts they cut. (A weed) they tie around their heads. Their wrists they tie, their ankles too. White clay with they rub themselves. Belt they tie around. And breech-cloth only they wear. For them they put a lodge. He comes out. Then for them blanket they spread. On this back down he lies. Whistle only is around his neck. While he lies his breasts they cut. Sticks through they stick. From the nest ropes two hang down. The ropes sticks his breasts are stuck through they loop over. Then center post he embraces with he prays. When he finishes praying for him they sing. He dances before ropes they pull. Then for him they sing. He dances. Hanging with he whistles with, in vain he tries to break it then other persons old men his shoulders they take hold. Then backwards they pull him. There it tears out. His flesh which tears out he offers. The center tree its base they place it. After that he goes out.

The women makes sun dance other young men they go with then not long they live.

This much our Sarsi sun dance its story.

Prayers

hai yū hū' ha li tsa siL tit dī nin na na ga teaz zī lī
 'a ts'ī la' hai yū hū' ha li tsa da na ga teaz zī lī
 'a ts'ī la' siL tit dī nac na gū la dī na teāz zī le sa ga la na
 siL tit dī nac na gū la dī na teaz zī le sa ga la na
 5 gim miL tī dī nas na gū la ha li ka 'a gī na hī hai yū hū'
 'ī ta siL tit dī nin na te'a na dī gī ts'an hai yū hū'
 'ī ta 'ī ts'ag ga k'a sa na dī gīs ts'an da nīs t'ag ga
 kwī yī ga gwa gū nī lī dī na 'īs lī gū la hai yū hū'
 'ī ta sa ga nī t'a dī tū gū ma sī tī gī 'an nī lai gī
 10 dī nū k'a 'an nī la gī gū k'a djon na dī na
 'ī lī gū la hai yū hū' 'ī ta sī gī la ka nī gī t'a hī sa ga
 yī nī nī hai yū hū' 'ī ta 'īs teī teī sa ga yī nī nī
 sa ga nī t'a 'ī ta hai yū hū' 'ī ta ta nī sin na sa ga
 nī t'a sa gū yī la
 15 na nī' dī na tī ha mī ts'ī ta dī sī dī

ha li tsa 'ī ta gwa gū nī lī dzan na dī na ts'ī lī nī
 'ī ta sa ga nī t'a yīs djon dza na ts'in nīs k'a dī na
 'īs lī gū la 'ī wū' ta gīs k'is sa te'a t'ag ga xa na ts'it dī
 t'ī gī nī ts'ī gwa gū nī lī nī dī na 'īs lī gū la 'ī ta'
 20 dī nī' ts'ī ka dī ka la lī la gī djon 'a t'ī ga ga
 t'ī gī ka wa na ga gū la' 'ī tsū 'ī na ga nīs teūt
 'ī na sa ga nī t'a la t'a dī nan na ī lī la sa ga
 nī t'a da gū nī tin na ta na nī ts'ī dī t'ī gī na nīs teac gū la
 ts'ā tea 'ī na 'ī na' hai yū hū' ts'ā tea sī gī la
 25 ka nī gī t'ā gwa gū nī lī nī sa ga gin nin ne 'ī na'
 sa ga nī t'a sa ga gū yī l'a hai yū hū' ts'ā tea
 sin na djin na ī lī la dza na dī na 'īs lī gū la

THE HAIR PARTERS¹

ma sī lal lī lī ka dī dī nī lal da mil le ta za teic teas sī
 lī gī sa k'a ts'ī kū wa dīs tsī ma gū lī nī k'as sī 'ī ga kū wa
 30 dīs tsī' ta tin na dīz na 'īs ga kū wa dīs tsī 'a kī na

¹ Obtained from Pat Grasshopper, who sold the hat the possession of which confers the position of leader in organization. For a free translation see *Anthropological Papers*, American Museum of Natural History, XI, 470-474.

Prayers

Oh, Old man, help me. For you sweat-lodge they-make. Oh, Old man, here for you sweat-lodge they-make that you may help me. These persons sweat-lodge who have made help them. Old men may they become. Oh, father, help me. Thunder may I hear again. Oh, father, birds' voices may I hear again. Sky in happily person may I be. Oh, father, me pity. This water is surrounded by which you made this island which-you made on it long person may I be. Oh, father, my days let them be to the end. Me give something. Oh, father, what I eat me give. Me pity. Father, Oh, father, I am poor. Me pity give me something.

We Indians thus to him we pray.

Old man, father, happily long time person having-been, father, me pity. I may be old. Long time on-earth person may I live. Then hot sun when it-comes up then from you happily person may I be. Father this woman her husband with may she be old. From this time then lodge for you they made. This-tongue to you I give.

Mother me pity. All people with me pity. Every time when you rise then may I see you, Old-woman mother. Mother, oh, Old woman, my days to the end happiness me give. Mother me pity. Me give property. Oh, old woman, my relatives with long-time person may I be.

THE HAIR PARTERS

Wagons they place in a circle. The opening is toward-the overhead sun. On the left side women sit. On-the right side young men sit. Doorway four persons young men sit. Two persons sword in front of them

məs gī mī tsi ta na dī gī ʼə ʼə kī na na lī na gī mī ga
 ʼis lī haL ʼə sī ta
 ma gū lī nī kʼas sī ʼas sa teū ʼi teī ma ga na dī gī ʼə
 ʼə tʼi gī ʼi teī ma ga na dī gī ʼə kʼa da ga dī ʼə
 5 dīj na ʼis ǵa kū wa ʼi dji na mī ǵa dīL tsi as sa
 nī teī tɕa ǵa dī teī ta zī ka sī la ʼis ǵa kū wa tsʼi kū wa
 dīL tsi na gī mī kī za ʼə teit Lʼa dī teī ʼi teī na dī gī ʼə
 dī teī sin na tʼi gī na dī gī dūL ʼi ma ga dī ga ʼis ǵa kū wa
 tən na kʼa ʼə kī ʼi teī nī na dī gī ʼə kʼa ʼə kī
 10 gū tea da ga dī ga ʼə kī na ʼis ǵa kū wa ʼis ka sī
 ʼas ʼin na gī gī zit da gīs da da ga dī ga dī na
 mī dən na ta sī gū nən ʼis ǵi ya tsʼi kū wa nas ʼə sī da
 tsīL ʼəL ʼin nī dī na nən nī dac na ʼə ga ʼi da na dī teic cī gū
 has dū gū na kʼa sī da ʼis ǵa ka nī tsa teī dī nī teī
 15 ʼəL ʼi nī sit da ma ga teī dī dji nī tʼi gī ta dīL ləte
 ləm mən na nī dac dic gū ləm ma nī da tʼi gī ʼi dic nīc
 mī ǵa nīs ka ne ʼas ʼin na sī da tsʼi kū wa nī la ga
 ʼis lī ha la ʼas ʼin ne tsʼi ka sī da ʼis ǵa ka nī tsa
 da nī ʼas ʼi na sī da ʼə sa ʼas ʼin na ʼə teit Lʼa
 20 sit da ʼis tʼən nī ʼas ʼin na lī tī gī ʼas sa ʼəL ʼin na
 ǵa sī da ʼis ǵi ya tsʼū kū wa gō ʼə ʼə ʼi līn na
 lī tī gī tsʼū kū wa ǵa sit da la ka za ʼis ǵi ya gō wa
 tū ʼi na kac na ʼas sa ǵa sit da ʼas sa nī teī tea ga
 ʼis la ʼi līl la mī ǵa sa ʼə mī ǵa ʼis ǵi ya sit da
 25 nī da na ʼə teit teūt da kū la lī kī na lī nī ʼis tən nī
 ʼas ʼi nī ʼə teit Lʼa gū tʼa sit da ʼi teī nī tsiis dī
 ta gī tīL
 ʼə kin na ʼis ǵa kū wa ma sī ləL i ʼə līk ka lən na
 mas gū lī ka kī yī dī gī ləc gū tʼa gīs da lī tī gī na
 30 ʼis ǵa ka ka wa tsin nī da tʼi gī na gī nīL tite ʼas kī za
 gī nīL tic lī tī gī ʼis ǵa ka nas ʼə ga kwī yī ga sin nī da
 tʼi gī kwī yī ga ʼi gū dja na gū gī la lək gū gī dī gie
 ʼi tin na ʼi xa gī la tal kwī yī ga la nī tī gwa gū gīL ʼic
 ʼi lʼi gī sin nī da tʼi gī ʼi kʼa tū kī da da gīL gū ʼi
 35 dī na ʼis ǵa kū wa ʼi dji na ʼi ta za ka na gī mī teī ləc
 ʼi wa tʼi gī ʼas sa sit Lʼa dī gī ʼi lʼū tsin mī ga
 teit dīs kʼəte ʼi wa tʼi gī ma ga gī teī ləte

stands in the ground. Two persons others beside horse-whip lies.

Right side big drum sticks for it are stuck in the ground. Then sticks for it stuck up on it hangs. Four young men who sing beside it they sit. Drums small four in the middle lie. Young men women who sit between them opposite the doorway four sticks stand up. Four hats tall hang. Young men behind two sticks stand up on two tails hang. Two young men belts who own in front of them they sit. Where it hangs those among who dance give order young man women in front he sits.

Axe who owns those who dance for them he fills their pipes beside the speaker he sits. Young men among whistle who owns sits. For him they sing then he dances. He dances around a circle. Four times he has danced around then he whistles. By him shield who owns sits. Women at the end horse whip who owns woman sits. Men among gun who owns sits. Drum who owns opposite the door he sits. Arrow who owns same place drum who owns by he sits. Young man women work who are same place beside women he sits. One young man to them water who takes around beside drum he sits. Pail small cup with beside him stands. Beside him young man sits. Those who dance he brings in food. One another arrow who owns opposite the door among them he sits. Sticks long he holds.

Two young men wagons who gather like a ring they put in a circle, among them they sit. The same young men tipi they dance then they put up. Side-by side they put them up. The same young men house inside they dance then inside good they make it. They sweep. Rubbish they take out. Bed blankets inside they put around. They make it. At night they dance then lamps in they put (oil). These young men who sing in the middle they put them. Then drum small this sweet grass under they burn. Then to them they give them.

na gī dīc ga līl la dī dji xin ʔī gī dī yite mīl
 gū t'a xin ʔī gīt dī gī t'ī gī ts'ū kū wa dīj na
 sin na tī gī ʔas ʔī na na dīl te ʔī wa ts'ū kū wa la t'a
 ʔas nī tsa na gī dīl te ts'ū kū wa na ʔī dal dī kō wa
 5 la t'a ʔis gā kū wa na dīl te na gī dal dī ga wa la t'a
 ts'ū kū wa gī djin ts'ū kū wa ʔī dī da hī tī ʔis lī ha la
 ʔas ʔin nī ʔis gā kū wa ts'ū kū wa kī za gū dī la ʔī wa
 dīc gū mas gū dī ma tēi nī dac dī nī ts'ī ka ʔis lī ha la
 ʔas ʔī nī gū na sī ʔī dī dac ts'ū kū wa ʔis gā kū wa
 10 ʔa k'a sī dan na dī nī ts'ī ka ʔis lī ha la ʔas ʔin nī
 gūl ha la tī gī ts'ū kū wa ʔis gā ka yīs ha la na ʔī ʔis lī
 gū wac tate ʔī wa ʔī sa ga gī tī zī dī t'ī gī dū gū wa yī nī te
 has da gū na ʔī ta za ka ʔī dī dac ʔis gā kū wa
 ʔis lī ha la ʔal ʔī nī na yū wū k'as sī na kī sit ts'ū kū wa
 15 ha gī yī na ts'ū kū wa dīl tsi ʔī k'a sī ʔis gā kū wa
 mās ʔal ʔī nī na na zit ʔa t'ī gī na djū ts'ū kū wa
 ha gī gī na ʔis gā kū wa sū kū wa ʔī la ʔīl teū na
 win nī t'ān na k'a gī mī teis cūz dū kin nī da kū k'a tsin nī da hī
 t'ī gī dī na ʔis gā kū wa ts'ū kū wa ʔī la tēi na gūl teū dī na
 20 ta za k'a na gī mī teis cūz has da gū na ʔī nai yate
 ha nīc lai yī ka dī nīc ta za k'a sit da yū wū
 ts'ī ka ʔī la tēin na gūl teū tea ga na dat tsa la t'a
 mī za na l t'a mīl la ta dal la ʔī wa t'ī gī la t'a
 mīl la ta tēi dī ʔate ʔī līl la mī za sin nī tate ʔī wa
 25 ha na tēi cūj dī nī has da gū na hī ha gūl nīte
 da ha na gūl na hī gūl ha na dja na gū lī la da las gū la
 dū na na l da ha ʔa ʔī wa dīs gū ts'ū kū wa ta dī dīl te
 ʔis gā ka djū dīj gū ta dī dīl te ʔa t'ī gī kō wa ts'ū kū wa
 ʔī līl la lū ka ta na tēit dī dīl te
 30 dīc na ka t'ū na ga gūl ʔa lī gī dal na sit dī gī ma ga
 ta za k'a na teis teū cī k'a gī dī nīl teite ʔis gā kū wa
 dij na gī ma ga dī djin na na dīl te dī dji xin
 gī ma ga ʔī tēi dīl gite mīl gū ta ʔī t'ī gī ʔī gī dī date
 yū wū sin na tī gī na dī gī dūl ʔī dī dji tsi
 35 ʔī gī dī date ta za k'a da nī ʔī wa gū teis gī ma ga
 na teil late gī gīl teūte tee gū na gī gī dīl late sī dan na
 sit l'a nī tea wān na ta za k'a gī nī dac gwa gī mī teis ʔie
 dī na ka t'ū na ga ʔī sit da ʔī gī mī gā ta tēi nī date

They stand while four songs they sing. Then among the songs they sing then women four hats who own get up. Then women all afterwards get up. Women after they get up all men get up. After they get up all women sing. The women they dance horse-whip who owns young men women between he-places. Then four times like a ring they dance around. This woman horse whip who owns opposite way she-dances. Women young men still who are sitting this woman horse whip who owns strikes them hard. Women men whom she hits horse she gives them. Then they become angry then she does not give them.

The one who speaks in the middle dances. Young men horse whip who own yonder side (outside) they stand. Women who looks after women they sit that side young men sword who own stand. Those too women they look after young men women her hand who holds behind the ring they pull them they may not dance. They finish dancing then these young men women their-hands who held in the middle they put them. The speaker gets up. He says, "My friends, this person in the middle sitting yonder woman her wrist because he held he-is foolish. All his mouth kiss, his hand shake." Then all his hands shake with his mouth they kiss. Then they take him out. This one the speaker tells them "Do not do that again. Who does that again if there is one never he will dance again. Then four times women they dance. Young men too four times they dance. After that women with together they dance.

Four men who have fought blanket for them in the-middle they spread on it they sit. Young men four for them who sing they get up. Four songs for them they sing then fifth then they begin to dance. Those hats high four toward they dance. In the middle guns and scalps for them they put on the ground. Then one-who captured them takes them up. Boy small large middle he sits they make. These men the boy by them he sits. Knife with they cut him up they pretend. His-

mās ʔi Lil la ta kī mī tei t'ac gwa tei dī ʔe gī mī teis
 djū tsit dīs teūL gwa teit dī ʔe dīs gū gī ma ga
 nī na sin nī da hī t'ī gī ha na gim mī tei ʔe sīt da ʔi
 dī na dij na ka t'ū na ga ʔi ʔis Lək ka ma ga teil ləte
 5 ha gī na dī tei na tī gī ʔi tei na gī dic gī gīL la na dī dāte
 gū gī nite tei t'ī gī
 ʔi wa ʔis Le gū tsis da nī ʔi cīc teū gī nī t'ī gī
 gī ma ga ʔas sa teie harte dī na zī sis gī gī nite
 nī Lən nī tea k'ī t'in ne ka gū kī nite gū Lat dī gwa Lī gīs dal
 10 djū gī nīc nī Lən nī ʔis Lək ka djū ʔi cīs teū djū
 gī nīc ʔa t'ī gī ko wa sū kū wa gō ʔa ʔa ʔi tsī ma tī gī ʔi
 da ga na dī ləte sū kū wa mī tsin na' tī ga na tsī la ʔi na
 ʔa na gī dīL dīLte ʔis Lək ka gū sīL a ma gū nī līn nī
 ʔa na tsit dīL dīL ʔa na tsil dīL dīL ʔi nī La ʔa t'ie
 15 has da gū na ʔi ʔis gā kū wa haL nite na nī ʔis t'a
 ta das daL ʔa na dāL dāL gū sīL a ʔi sī nī yī nī zin na
 ʔis Lī gūL ʔa na dāL haL ʔis Lī gū ʔi tei da ʔi Lī tī gī
 na tsil la
 La ka za gū ʔis gā ka ta dīL ləte ʔas ts'a gūs tī ga
 20 ʔas sa ʔas ʔi nī ta dīL ləte mī tsīs dī na ʔis ka se
 ʔas ʔin na ʔi ta gī dīL ləte ʔis ka sī ʔi ts'ī na gī dī date
 ʔis dū wa xin ʔi Lil la ka gī dīL Lūte ʔi wa La gī dī date
 dij gū na gī nī date ʔis ga sī ʔi da ga na gī dīL ləte mās
 ʔas ʔin na ʔi na gī nī dac gū k'a la ka zā ʔis gā kū wa
 25 tei sī Lī ka sū kū wa teis ī ʔi gī dī dac ʔal t'as sī
 ha na gī nī date dij gū ha gī t'ie mās ʔi zil ləc ci
 ta gī yī yīs nī
 ʔi wa dū gō wa gī gī nīc na gī nī date ʔis La ha La
 ʔal ʔin nī na ʔi ta gī dīL ləte La t'a ʔal nī tsīs gī nī da
 30 sū kū wa ʔis gā kū wa zī da dij gū ha gī dite
 na gī nī date ha gī na t'ī gī has da gū na ʔi ta dīL ləte
 Lī kī zā ʔi lī ta ləte tsil ʔal ʔin na ʔis t'a
 ta dīL ləte dij gū La ma nī dāte ha na t'ī gī na nī date
 tei dī nī tei ʔal ʔi nī ʔis t'a ta dīL ləte ʔa ka gū
 35 da ma nī da t'ī gī ka wa t'ī gī ʔi dīL nite ʔi wa
 ʔi dīL nī tī kō wa La t'a ʔis gā kū wa na nī date k'a
 sīt dān na tei dī nī dji ī Lil la gūL haL ha gū la t'ī gī
 gū ga gī nīc dij gū ʔi dīL nite ʔi wa na nī date

scalp too they take off they pretend. Four times to them they dance then they do that again. The boy these four men horses him they give. When they have done that hats they put on with them they dance-around. They tell stories.

Then "Horse, scalp, gun I captured," they say then for them drum they hit. "Person I killed" they say. Many different things they have done they tell-about. "Many times I fought too," they say. "Many horses too I captured too," they say. After that women who works for hats they hang up women their hats which had been taken down.

They give away property. Horses, clothes good they-throw away. Those which are thrown away many get them. The speaker young men he says to, "Your turn, you-dance. You throw away clothing. Those (?) who wish horse even they throw away. Horse for sticks any same place they put.

One by one young men they dance. First very drum who owns dances. Next to him belts who own they-dance. The belt toward it they dance back and forth. Different songs with they tie around their waists. Then they dance around a circle four times. They sit down. Belts they hang up again. Swords who own they dance. By it middle young men toward one of women toward they dance. Past each other they dance. Four times they-do that. The swords upwards they hold.

Then they quit. They sit down. Horse whip those-who own they dance. All one after the other they dance. Women young men in front four times they dance that-way. They sit down. They do that then the speaker dances one being he dances. Axe who owns in turn dances. Four times he dances around. He does that then he sits down. Whistle who owns in turn he dances. Twice he dances. After that then he whistles. And when he whistles all young men get up. Still who-are sitting he whistles when he hits. He does that then to them he gives something. Four times he whistles. Then he sits down.

ʼis t'ən nī ʼaL ʼin nī na ʼis t'a ta gi dil Lətc ʼaL kət dī
 ʼi gi na daʼ hī Lil la ʼiL t'ən nī ʼi ʼis ɡa ka ʼi wa
 sū kū wa nī ga yī ga ʼis t'ən nī Lək ka tīL
 ʼi da dī teiL na La nī ga gi dī teij dij gū La ma gi nī date
 5 gū nīʼ ha dī tsin na ʼi has da gū naʼ ts'i na yətc
 ha nīc yū wū nī ma ga dī nīs tsī ʼis Lī ʼis Lī ɡal la
 ma ga nīs La
 ʼis ɡa kū wa na gū t'in na ʼi ʼis t'a ta gi dil Lətc
 dij gū La ma gi nī date tū wa na ya tei na ta dil Lətc
 10 ʼas sa ta gi yīs nī hī ʼi Lil la dij gū La ma nī date
 ʼi wa nīs ka ne ʼaL ʼi nī ʼis t'a dij gū La ma nī date
 ts'ū ka ʼi ʼis Lī haL a ʼas ʼin nī ʼis t'a ʼas nī tsī
 ta dil Lətc La t'a ʼis ga kū wa ʼi gi gi Lil la ta dil Lətc tei
 xin ʼis dū wa da lin ne gi ma nī ta ʼi wa dij na
 15 ʼis ɡa kū wa ta zī k'a nī na teiL Lətc xin ʼiL kəs na
 mī k'as sa dū ʼis da nən na sū kū wa ʼa ga dī djin na
 gi dī dji hī t'i gi ʼis kī ya sū kū wa gū ʼa ʼa ʼi
 sin na tī gi ʼi na ləc sū kū wa sin na das tī ʼi sū kū wa
 zit da ʼis gi ya ʼi ʼi na da tea t'əg ga na dī teis tei k'a si
 20 gū nī ga daʼ ʼis gi ya Lī ka na dli nī ʼis Lī ha La
 ʼas ʼin ne ʼis ɡa kū wa sū kū wa gi za gū dī la ts'i ka
 ʼis Lī haL a ʼas ʼin ne gū nas si na dī dac dij gū
 La ma na sin nī da t'i gi ʼis gi ya ʼi tsin na tī gi ʼis dū na
 sū kū wa tein na na dīs na mī ɡa nī na dīlte La t'a
 25 sū kū wa ʼi tein na dīte ʼa t'i gi kō wa ʼis ɡa kū wa
 ʼis t'a La t'a sin na gi yī tite La t'a ʼaL teis se
 gū nis na tī gū ta tei dī dīlte tsin na tī gi ʼi ʼi Lil la
 ʼi wa t'i has da gū na ʼi nai yətc gū nəl ʼin nī na
 ʼi hac nic da nī miL tsin nī daʼ hī ʼi wū sis si dal a
 30 mī tsis na ʼi wa t'i gi has da gū na ʼi dī gi gū siL a
 ʼi wa ʼis Lək ka ʼi djū gū nəs ʼin na ʼi ha gi la ʼi wa
 ʼis ɡa kū wa ʼa kī na ʼi da nī kū gi lətc miL na tsī nī ʼi
 xin dī dji ʼi tei dī yīc gū wa teis teū tī t'i gi hau
 tei nite dū ʼis nin na La La t'a da nī ʼi
 35 gū ka na teiL lətc dī gi da nī ʼi ʼa tsin nis ta t'i gi
 La t'a ʼis Lī gū ga teis tətə dū ʼa tsin nīs t'a t'i gi
 gū nī ʼis Lī gū ga teis tətə na tsī kwī yī t'i gi
 gim ma ga teic tətə ʼi wa dū ha tsin na t'i gi La t'a

Arrows who own in turn they two dance. One behind the other they dance then arrows young men and women their eyes below arrows they hold. Who moves away immediately their faces they poke. Four times they dance around. Their faces who pokes speaker toward he walks. He says, "Yonder person's face him I poked. Horse saddle him I give."

Young men who work in turn they dance. Four times they dance around. Water who brings he dances, pail holding up with four times he dances around. Then shield who owns in turn four times he dances around. The woman horse whip who owns in turn last of all she dances. All young men with her dance.

Songs different kinds all have. Then four young-men in the middle they place. Songs who sing their-voices do not give out women for them who sing they-sing. Then young man women worker hats he takes-down. Women he puts them on. Women in front young man he dances. Sun the way it goes he leads-them. Young man one another horse whip who owns young men women between he places. Woman horse-whip who owns the other way she dances. Four times when they dance around then the young man hats other women whose turn to wear them beside them they-stop. All women wear them then young men in turn all wear them. All together one hundred times they-dance hats with.

Then the speaker gets up. Those who own them he tells, "Food with the dancing you bring. We-are going to eat." Then the speaker these clothes and horses too those looking on he gives to. Then young men two food they bring in then they take it-around, songs four they sing. By them they put food then "hau," they say. Who does not say it immediately all the food by him they put down. This food they-eat up then all horse to him they give. He does not-eat it up then he himself horse to him he gives. He-vomits then to him he gives it. And he does not vomit

gū wa teic teūz ʔi ta si tū wa gū nīs nān nī ʔas sa kit da
 nī tsī ʔas se la ka zā has ʔag ga ko wa teis tīc
 ma dī wū tsa ga gū ta ʔi tei has ʔag ga da nī tī dū tī ga
 nī la dji dja ta gi gū yī ʔas sa gū t'a kit da lī kī
 5 da nī gū nas ʔi na ʔi ha teic teūz
 k'a tsi na t'i gi sū kū wa ʔi wa ʔis ga kū wa ʔal na
 na gi nī dac dī dji xin k'a na tei gi hī t'i gi ʔal na
 has dū gū na ʔi nai yate ha nīc k'a na na dac ʔis nī
 t'i gi na tei dilte miL ha na tsī daL ʔi gi na ʔi tei dī yīc
 10 la na ha dī ka na sin na tī gi gi ma ga tei ʔate gi lī la
 dīj gū da mil le ʔa na tein nī dac miL dī dji ʔi t'i gi
 ʔiL ha na yac ʔi wa t'i gi ts'ā ʔa miL ʔin na na
 ha na tei ʔac ʔi wa t'i ta na tei dilte ha dī ka na nī dū wa
 t'i gi mit sin nī t'i ga naʔ ʔiL ha na gū nī gi dac

List of Dance Properties

15 lī kī zā sī na tī gi dī t'ān nī teaʔ tea kū yig ga tī ga
 ma ga nī la ʔi wa mās ʔi na mī ʔi mī ka gū
 nī gīs L'ū sī ma ga da gi L'ū mī tein na ga da gi L'ū
 ʔis tea zī t'a ga ma ga da gi L'ū
 ʔi wa ʔis lī haL a dī t'ān nī tea dī dji ma ga
 20 da gi L'ū dī na sis ga na zā' ma ga da gi gi L'ūc
 dī na dī lī na ʔiL haL na dji ʔi ga da gi gi L'ūc
 da nī ʔiL teū na zā' gū wa ʔis la haL a dī līc
 ʔis lī haL a ʔi k'a da nī tei dī līc na mī ya dī ka da
 ka gi teā da mī lū la gū da tei gi L'ūc tea kū za ga
 25 mī k'a sīʔ da dīs t'a ʔa teis ʔic
 ʔi wa ʔiL t'ān nī gū siL a mī ka dī gīs dīz gwa teic ʔic
 ʔis t'ān nī ʔi ʔal teān nīs kaL mī nī laḡ ga ʔa kī dī t'ān ne tea
 da gi L'ū
 ʔi wa nīs ka nī ʔi gū yān nī ʔi gīs la ʔi tei
 30 dī ma tsa ga mī t'a yī dji tīc dī dji dī t'ān ne tea
 ma ga da gi L'ū las teū ʔi lī la la t'a tas teiz ʔi wa
 la yī ga teis tī ʔis ga ka ʔa giL ʔi nī naʔ la t'a gū tsī ta
 las teū ta tsi teai
 ʔi wa tea sī za lī ʔi tea sī da mī t'āḡ mī tea ʔa k'a
 35 nī gīs teac teū hwū wa ʔi lī la

then all they take the food around. Tea ten pails in. Bread one sack for them they bake. Crackers five boxes, beef not very much, berry soup pails five in. Some food those who look on they give.

They finish eating then women and young men in turn they dance. Four songs they finish singing then in turn the speaker stands up. He says, "You-make an end of dancing," he says then all get up then they go out its song they sing. One of them who has-been wounded hat to him they give. With it four times entrance he dances up and back then after the fourth time with he goes out. Then outside to the owner he gives-it back. Then they go home. Wounded person there is-none then whose hat it is with he leads them out.

List of Dance Properties

One hat hawk tail, weasels very on it many. And sword otter skin on it sewed up to it tied on. Its handle tied on hawk feathers on it are tied.

And horse whip hawk tails four to it are tied. Person who has killed only to it ties them on. Person somebody who has whipped too to it he ties the on. Gun who has captured only for it whip paints. Horse whip on gun he draws. Otter skin beaded stripped long way for the handle they tie on. Weasel skin along it in bunches they make it.

And arrow beads on it they twist around they make-it. Arrow forked at the end two hawk tails they-tie on.

And shield deer skin stick circle inside they-place. Four hawk tails to it they tie on. Yellow paint with all are painted. And across the breast young men who own it all their bodies yellow they paint them.

And crow neck lace crow its wings, its tail on it is beaded porcupine quills with.

ɛ̃ wa ɛ̃s ka sī ɛ̃ dī t'ʌn ne tea mī t'ʌg ga nī Lūl da
 gū sit L'a mī ka dī gīs tīz gū tea gū ha gī ɛ̃a ɛ̃a teic ɛ̃c
 teī gī ca ma gū nī lit da ɛ̃ kic gwa gū teic ɛ̃c ma ga
 da ɛ̃ da tsa tsa da ɛ̃a teic ɛ̃c

The Dog Feast

- 5 na nī dac na mī na dji na tī ga ɛ̃a gū tī la t'ī gī
 ha nīc Lī cai gīs la hī dī nī dī na gī la ɛ̃ wa gū wa
 ta tsī dī dli Lī tea nī teī teat da ta la teī yī L'ūc sa kū wa
 gūL gas na cai gīL ɛ̃c mī nī gī kū ɛ̃a ka teit dī ɛ̃i ləc
 ɛ̃ wa ha teit die k'ate ma ga tsī gī na ɛ̃at teīL ɛ̃ite ɛ̃as sa
 10 ma gū nī lit da kī da teil ləte dij gū mī tū na teī die gūc
 ɛ̃a t'ī gī kō wa Lī ka nī mī kī da teic gūc sū kū wa
 cai gī lən nī ɛ̃i dī gī ga kwī yī ga ɛ̃a Lū gū sa ɛ̃a
 tea na ɛ̃as tea tsin nī da ɛ̃ da nī mīL tsin nī da hī ɛ̃i
 mī da ka nī ja ka ga sī la ɛ̃a teic ɛ̃c has da gū na ɛ̃i
 15 ha nīc ɛ̃ wa Lī ɛ̃i kwəl a teī jū nī ɛ̃al ɛ̃i nī gī ts'ī
 dī yate ɛ̃ wa kū teī ləte dū la na tsī ɛ̃a sū kū wa
 gū ɛ̃a ɛ̃a ɛ̃i L'ū tsin yī ga tsit dī ta gīs k'is ɛ̃i k'a
 na gī ɛ̃ac L'ū tsin na tsī ɛ̃a zit da tsī yī ga
 ta mī teī die nīc ta za teīj tī gū ts'ī ta mī teit die nīc
 20 la ga teīz dī gū teīs ɛ̃i djū ɛ̃ wa win nī t'as sī djū
 ta mī teī die nīc Lī ɛ̃i na teī dī ɛ̃ate L'ū tsin na tsī ɛ̃a hī
 nī da tats tsa ɛ̃al dij gū mī ts'ī na ka yī tsa ɛ̃al
 ɛ̃a t'ī gī ko wa mī gā na gī teī ɛ̃ate sit dī ɛ̃ ka hī ma gū nī lit da
 mī ka ta teic teūc ɛ̃is ka sī ɛ̃al ɛ̃in na Lī kī zā ma ga
 25 ta tin na tsī dī na teic teūc ɛ̃a t'ī gī k'a nī date
 gī mis kas sa gī mī na ka na teī ləc
 dij na ka t'ū na ga ɛ̃a teit L'a gī dī nil teite ɛ̃as sa k'a
 Lī mī kī da sī la ɛ̃i tsit dī ɛ̃i k'iz za na teīL teūz ɛ̃is ka sī
 ɛ̃al ɛ̃i nī ma ga teī dī teite na nī da hī t'ī gī ɛ̃a ka gū
 30 ɛ̃as t'a sī ɛ̃i dī dac ɛ̃is ka sī ɛ̃at dī na nī dac dij gū
 ha t'īc ɛ̃a t'ī gī ko wa ɛ̃is dū wa xin ma ga na teit dī yīc
 ɛ̃ wa yī ts'ī ɛ̃i dī dac ta gū yī ɛ̃i nən nī dac mīL
 dī dji ɛ̃i t'ī gī yī nī gī nī da ga t'a ka ɛ̃i dī dac ɛ̃it dī da
 zīt da ɛ̃iL t'ʌn nī mī ga teī tite Lī ta zīl la
 35 kit da teic dī nī ka t'ī ne ɛ̃i nī la ga sit da ɛ̃e za ka

And belt hawk tail its feathers long ones beads
twisted around like a tail sticking out they make. Cloth
good hanging they make. On it in rows crosswise
they make it.

The Dog Feast

Those who dance their relatives very are sick then
he says, "Dog I will make feast this person may be-
well." Then for him he says a prayer. Dog small
they hang. Woman who is neat cooks it. For it fire
for it they kindle. Then they burn the hair off. Care-
fully (?) they do it. Pail good in it they put it.
Four times its water they pour out. Then sugar they-
pour in. Women who cook it their tipi inside they-
leave it.

Long time first they dance. Food with they dance
for it few lies there they make. The speaker
says, "Then dog bring in." The sword who owns
to it goes. Then he brings it in. He does not put it down.
Woman who works for sweet grass under it charcoal
burning on it he puts. Sweet grass he puts it before
last he holds it up. Noon place toward he holds it up.
Where it sets toward too. Then toward north too
he holds it up. The dog he puts down. Sweet grass where-
it is they hold it above. Four times to it they move it
then beside it they put it down. On blanket good one
on it they spread down. The belts who own one of them
for him before the doorway blanket they spread. On that
he sits. His belt beside him they put.

Four men opposite the door they sit down. The pail
dog is placed in blanket one side they move. Belts
who own for them they sing. He dances then twice
back and forth he dances. Belt without he dances.
Four times he does that. Then another song for him
they sing. Then to it they dance. Three times the side-
of it he dances then the fourth time to it prairie-
chicken like he dances. He starts dancing before arrow
to him they give. Dog soup he pokes it in. This man

- kū gī teite gū na sa ta dī yac ʼis dū gū ta na dīl l̥ate
 ta gū yī ʼin n̄an nī date mīl dī d̄jī tʼī gī nī da ga tʼa ka
 na dī dac lī ta zī la ʼī kit da n̄ag gī teite ha dī ka na
 tʼī gī gū wūs la dat tsū ka gīl dīte dīj gū ha tʼie
 5 dīj na ka tʼū na ga dīs tsin na ʼī hac ʼie lī tea ʼī
 ʼil tʼan nī ʼī līl la ta ka sil la m̄as ʼas ʼin na yū wū
 dīj na ka tʼū na ga ʼī nī teī tea gī ma ga yī teīl teūj
 gū nī la ga sit da na ʼī lī tsī tsin na ʼa teīl teūj ʼī wa tʼī gī
 gī ḡat teī gū dīl dūl lī teī tsin na ʼī ta za kʼa na teī ʼate
 10 ʼī wa tʼī gī ʼis ga kū wa sū kū wa la tʼa lī ʼī
 ʼī teīs na da nī ʼīl lū ka na tsin na ʼī teīs na ʼī
 ʼī nī kī sū kū wa teī na tī gī ʼal ʼin nī na ha nīc
 ʼa dī na ka ʼī sī na ʼa tʼī gī ko wa la tʼa hau teī nīc
 dū hau ʼis nīn na la tʼa da nī ʼī ma ga teīl l̥ate
 15 ʼī teīs na zīt da xin gī ma ga ʼī teī dī gīc sū kū wa
 sī na tī gī ʼal ʼin nī na ta gil l̥ate ʼa tʼī gī ko wa
 na gī nī date ʼa tʼī gī kō wa ʼī tsī na la tʼa ʼa tʼī gī
 lī tsī tsin na ʼī tsʼī dī date dīj na ka tū na ga ta za kʼa
 dīs tsin na yī tsʼī ʼī dī dac lī kī za ʼas tea teī dī teite
 20 la tʼa ʼis ḡa ka na ī dīl̥te ma gū lī nī gū la zil l̄as sī
 ta zit da nī teī jīl̥te d̄jī na teī dī nī d̄jite ʼa tʼī gī kō wa
 lī kī za ka tʼī nī ʼī la ma dī date ʼil tʼan nī ʼī līl la
 dīj gū mī tsī tsin na ʼil tʼan nī ʼī līl la kas gū
 ma na d̄jī kie dīj gū dī na ka tʼū na ga ʼī ha kī tʼie
 25 la tʼa ha gī nī da ha gī mī ka ʼa na tsit dīl dīl̥te
 sī nī yī nī zin na ʼis l̄ak ka ha na teit dīl hal̥te teī jū nī
 ʼal ʼin na ʼī teī gī ca sit t̄an na ga ʼī līl la la ma dī yac
 lī tsin na ʼī mī kī da tsī la
 lī ca la hī ʼī nī zīn nī na ta sit dī dlī hī ʼa kū c̄an na
 30 mis tʼū tī ʼa gī tīc gī ma ga ta sit dī dlī gū na sa
 gī na dac gū ha gī nīc dī nī lī ʼī nī zīn nī
 gwa gū nī lī dī na ʼī lī gū la dī na teī na ʼī līl la
 sī na tī gī ʼī ma ga sit dī na sī dī nīl(s) teūte ʼa tʼī gī
 yī kʼa sin na tī gī na teīl l̥ate sī na tī gī ʼī ʼa ga
 35 ta tsī dī dlī ʼa tʼī gī mī yī ga lʼū tsin teit dīl kʼate
 ʼī wa da ga na teī dīl l̥ate
 la ka kʼa tsīs na tʼī gī dīj na mī tsʼī dī dīl̥te
 ʼīs kas sī ʼī nī na tsil la tʼī gī ta tin na gī gī līl la
 ʼas da dīl̥te ta za teīz dī gū tsīs ʼī na gī dīl̥te ʼī wa

at the end who sits his mouth he pokes it in. Before him he walks. Again he dances. Three times the side of it he dances then four times prairie chicken like he dances. The dog soup in he pokes, a wounded person then his-cheek he wipes it on. Four times he does that. Four men who are sitting he does it to. Dog arrow with he takes out. Sword who own those four men small-pieces to them he gives. At the end who sits the dogs-head he gives. Then they take the meat off. Dog its-head bone in the middle they place.

Then young men, women all dog they eat. Food with together they serve. Those who eat for them women hats who own says, "My friends, let us eat." Then all "hau," they say. Not "hau," who says all the food to him they give. They eat before song for it they sing. Women hats who own dance. Then they-dance. Then the bones all there dog head bone toward they dance. Four men in the middle who sit to it they dance. One first they sing. All young men stand up. Right hand upward they hold they shout. They sit down again. Then one man dances around a-circle. Arrow with four times its head bone arrow with gently he pokes. Four times these men do that. All while he dances on them they throw away. Those-who want to horses they throw away. The sword who-owns cloth thin with he goes around. Dog bones on it they put.

Dog who makes feast who are called on they pray. Who knows how pipe they give. For them he prays. In front of him they sit. For them he says, "This dog who called on happily may he live his relatives with." The hats for them blanket they spread. Then on it hats they put. Hats for they pray. Then under them sweet grass they burn. Then they hang them up again.

They finish eating then four to it go. Belt they-bring back in, then doorway with it they stand. Noon toward they stand. Then sunset toward. Over there toward north too. Then they come in. Belts who own

la ga teiz di gū tsiis ʼi yū wū^e win ne t'as sī djū
 ʼa t'i gī kō wa kū gī dilte ʼis kas sī ʼal ʼin nī na ʼi
 ka la gī gī dil teite gī mī nək ka tsit dī na tsit dī nī ləte
 ʼi wa ʼis kas sī ʼi da mī tei dīl ləte ʼi wa t'i gī gī gī ma ga
 5 dī dji xin ʼi teit dī yie gim miL līl la gim mī kal-
 teit dīl l'ūte ʼa t'i gī kō wa la na gī nī dac ha gī na
 t'i gī la t'a ʼis gā kū wa mī līl la ka tei dīl l'ūte
 ʼa t'i gī kō wa ma na teit ləte ʼi wa ha na teil ləte ka wa
 kū na teil ləte ʼis ka sī tei na tī gī ʼi līl la gū tsil la sī
 10 t'i gī tein na teil tite la teit dī date
 mī lī tei ka nī lən na ʼa t'i gī na ka gī mī tei die eūj
 sin na tī gī ʼal ʼin nī na k'a gī nī dac gwa gī mī teil eite
 kī gī dji ma gū nī lit da gī ma ga teil teūe ʼi wa
 ʼis la ma gū nī lit da gī ma ga teil ləte tsī dī ka hī da
 15 gī ma ga tei gī nie ka da nīs teac da gī ma ga
 tei gī nie tsō la gī mī tsō la gwa teie ʼie gī ma ga
 teit dī teit ʼi wa ta gī mī tei dī yī ləte gū k'a na gīs nī
 ʼi nī zin na gū ka ta gī dil ləte sū kū wa sil la sin na
 gī mī ka la k'a gī mī k'a ta dil ləte ʼis lək ka ʼa kī ʼi ka ka wa
 20 ta kī ka ka wa ma gū nī lin nī k'a na tei gīl nite gū zil la ʼi
 tī ga nī la na tei gīl nite ka tei dji hī t'i gī sa kū wa ʼi
 na gī nī date tsil la sin na ʼi gī ma ga gū tei nij
 sī na tī gī ʼi līl la gū tsil la sī t'i gī dī dji ʼi l'i gī
 tī za tei nī date ʼi wa dī dji dji nī sī ha ʼi tsī nī da
 25 ha gū za
 gūL ʼa lī dal na zā ʼa t'i gī na tsin na tī ga nī dō na
 zā zin na tī ga sin nī da ta miL na xin na tsī ʼa miL
 ha kū tei ga sil lī miL gū sil la sī t'i gī lī kī za
 dī na ta ləc ma ga yī tsī ʼa na ma gū lī nī gū la
 30 tein na ʼi līl la na gū tei eūj dīj gū la ma gū teie eūj
 gū gā gin nī dac gū la sin na ka ʼi wa t'i gī gū tei nī teite
 dī ka ha lī tsa ha ʼi līl la la t'a gū nī gū wūs la da tsū k'a
 mas gū ta lī gī tsa tei dī līc ʼa t'i gī kō wa na tei yate
 gū la sin na djū nai yate gū wa djū djin dīj gū
 35 la tei nī date ʼa t'i gī kō wa na tei nī date ta zī ka
 tsiis da dī tei ʼi l'a gī teas dīn na na tei təc
 ʼa t'i gī kō wa ʼa gūL ʼin na ʼat t'ie

they place in the middle. Behind them blanket they spread. Then belts they bring. Then for them four songs they sing. With them they tie them around their waists. Then they dance around the circle. They do that then all young men with them they tied on. Then they give them back. Then they take them out. Tipi they take them in. Belt hat with they give some one. Then they put them on. They dance around the circle.

His horses whose are many those they put in the middle. Hats who own beside he sits they make. Coat good him they give. Then trousers good him they give. Blanket new to him they give. Moccasins beaded to him they give. Earrings their earrings they make to him they give (?). Then in front they dance. On them I will offer who thinks on them they dance. Women to whom it is given their husbands on them they dance. Horse two three good ones they offer. Clothes very many they offer. They finish singing then women get up. To whom it is to be given for them they talk.

Hat with who is to receive then four nights only they sleep. Then four days dancing this way they keep on.

Those who fight only those hat dances only hats when they dance with it they give orders. With it chiefs they become. With it they give it then one person dances. To him to whom it is given right his hand wrist with they pull him up. Four times they lead him around. Beside him he sits, beside the one who gives it. Then they paint white man's paint with all their faces. On their cheeks like rings blue paint they paint. After that he gets up. He who gives it too gets up. For them they sing. Four times they dance around. After that they sit down again. In the center they sit. Four nights by himself he sleeps. After that the owner he becomes.

SOCIETIES

ts'i

La t'a 'is ga ka 'i wa ka t'ū na ga zā yil ta dilte
 La t'a t'a gim mī tsī ga da gī L'ō' 'aL t'a tī 'a gī t'i
 'i ts'a ga ka ga na gim ma la tein na 'ai gīs L'ō ta gū
 ta gī dī dilte 'as ts'a mīL dī dji 'i t'i gī xa gīl tie
 5 gī ga na L'a na 'i ka ga na 'i 'i Lil la gū tsī xa git dī te'ij

tas gīL na

'is ga ka 'i wa ka t'ū na ga zā yil ta dilte ta la gin nī da hī
 t'i gī xa gīl tie gī gīs teō na ts'it da tea gō ta
 ta gī gīs te'ūlte 'as t'a tī 'a gī t'i 'a kī yī t'a
 gim mī tsī ga da gīL L'ō

Lī kū wa

10 ka t'ū na ga 'i wa ts'i kū wa yil ta dilte ka t'ū na ga 'i
 mī tea dī t'i gī 'a ka sī gī gī da 'i gī dī da hī t'i gī
 ts'i kū wa 'i teī gī ca 'i la ga gū gī ta nī Lil la 'i gin na da

na gūL te'ūj na

'is ga ka 'i wa ka t'ū nī ga zā' yil ta dilte
 'as t'a tī 'a gī t'i ta k'i t'a gim mī tsī^e ga da gī L'ō
 15 ta gū ta gī dī dilte mīL dī dji 'i t'i gī xa gīl tie
 gī gie teō na gī na nī ta ta ga gīL te'ūlte

da wū^e

'is ga kū wa zā yil ta dilte 'i ts'ū sā zā
 gim mī tsī^e ga dai git L'ō te'i dī nī teī gī mī za la mās gū
 ta gī dī dilte mī na ga ts'is t'ū na gīs tsa hī t'i gī
 20 ta la gī dil gīc 'a t'i gī kō wa ta na gī dilte

QUALIFICATIONS AND DUTIES OF CHIEFS

na hī ne dī na ti 'is dū gū 'a dī na sa dlī 'a Lī ts'i daL L'i
 t'i gī gū dja gūs t'i ga ts'in nās 'i gū dī ma te'i djin na
 na siL gān na 'i wa da nī tī 'iL teū na' ha kū teī ga tī

SOCIETIES

Mosquitoes

All young men and men only dance. All feathers their hair are tied on. Naked they are. Bird claws their wrists are tied on. Three times they dance, first then fourth time then they go among the people. Those they catch their claws with their heads they-scratch.

Police

Young men and men only they dance. They dance then they go among the people. Those they catch blankets breech cloths for they tear up. Naked they are. Two feathers on their heads are tied on.

Dogs

Men and women they dance. The men red cloth they put around their shoulders. They dance then the-women end of cloth they hold with they dance.

Preventers

Young men and men only they dance. Naked they are. Three feathers on their heads are tied on. Three times they dance then fourth then they go among the people. Those they catch their clothing they-tear to pieces.

Dawûe

Young men only dance. Soft feathers only on their heads are tied on. Whistles around their necks in a circle they dance around. His eye who is shot they see then they run away. After that they quit.

QUALIFICATIONS AND DUTIES OF CHIEFS

We Indians different ways when we were living, when-we were fighting each other then well just when he was-looking at him his enemy who killed; and gun who-

5 'a gĩ t'ie dĩ ma' kũ 'is Lək ka nĩ La nĩ nĩ 'e na'
 'a t'ĩ gĩ na djũ ha kũ teĩ ga 'a gĩ t'ie mit tsan naɣ ga
 gũ djan na gũ yĩ la gũ dĩ nĩc na dũ ka ts'ĩ dli na 'a t'ĩ gĩ na
 djũ ha kũ tea ga 'a gĩ t'ie ts'as dĩ na na dli na
 5 mĩs t'õ kas 'as 'in na' 'a t'ĩ gĩ na djũ ha kũ tea ga
 'a gĩ t'ie ma ga gũ La gũ dat dli na' 'a t'ĩ gĩ na' djũ
 ha kũ teĩ ga 'a gĩ t'ie 'a k'a dũ gũ tsis dĩa teũl na
 tsa ga k'ĩ gĩ dji dũ wĩ yĩ ya' gũ tsis gĩ dĩa teũl Lĩ t'ĩ gĩ
 tsa ga k'ĩ gĩ dji yĩ gĩ yate 'e wa t'ĩ ha kũ teĩ ga 'a gĩ t'ie
 10 'a t'ĩ gĩ na ha kũ teĩ ga t'ĩ na tsa ga k'ĩ gĩ dji 'e da ha kũ teĩ ga
 gĩ na 'e dĩa dli lĩ 'e Lĩ la nĩs te'a teĩ i Lĩ la 'as dal t'ã
 ha kũ teĩ ga na 'e ma ga 'e ts'is na gũ gĩ gĩ la na gũ
 mĩ ts'ĩ 'e ts'ĩ ka na gũ dĩa na ma ta gũ Lĩ na gũ ts'is t'ĩ hĩ
 t'ĩ gĩ min na ga te'in nĩc na kũ nĩ 'e nĩ gũ ha kũ tea ga
 15 sĩ lin nĩ t'ĩ gĩ xa dĩa na gĩ Lin na 'a Lĩ ts'ĩ zĩ ga t'ĩ gĩ
 ha kũ tea ga 'e gũ ts'ĩ dĩa yac gũ zis gan na 'e has te'ĩ nĩc
 yũ wũ 'e ts'ĩ zĩc gĩ nĩ mĩ na djin na' 'is Lək ka nĩ Lan nĩ
 gũ zĩL La nĩ Lan nĩ gĩ ma ga nĩl la gũc nĩc
 min na djin na' ts'iz zis gĩ ne na gĩ ma ga ts'ĩl la t'ĩ gĩ
 20 na nĩs sĩ dũ 'a Lan na ts'ĩ gĩ nĩ la

SHAMANS

tĩ ga gwa gũ dĩa la t'ĩ gĩ 'e zũ nĩ 'e wa t'ĩ gĩ
 'a ga gũ yĩ lin na 'as te'in nĩc xa gĩ ya t'ĩ gĩ gũ ts'ĩ
 kũ gĩ yate ma gũ dĩa la na 'e tal gim ma ga na ts'is teũs sĩ
 k'a gĩn nĩ tate na ga gũ gĩt dĩa nĩc 'e wa t'ĩ gĩ gĩ djin
 25 gwa gũ dĩa la 'e xa gũ gĩL t'õt La yĩ gĩ gĩc k'ac xa gĩ na
 t'ĩ gĩ xa na gĩ yate gĩ gĩ na gũ dja gũL eĩc teĩ
 ha nĩ da t'ĩ gĩ 'is Lək ka gim ma te'ĩl late ha nĩ da t'ĩ gĩ
 gũ siL La gim ma ga te'ĩ late 'a ka kō gō 'a gũ dja gũ gĩ la
 t'ĩ gĩ dĩa na te'ĩ late ha nĩ da t'ĩ gĩ ta gũ gũ dja gũ gĩ la
 30 t'ĩ gĩ dĩa na te'ĩl late 'a kō ha 'a ga Lĩ te'ĩ gĩ Lite
 Lĩ k'ĩ gũ tsag ga kwĩ yĩ ga gwa gũ dĩa la t'ĩ gĩ 'e wa t'ĩ
 L'õ Lĩ te'it dĩa ate gĩ mĩ ga na gĩ ts'ĩ ate L'õ 'e 'is L'a
 kĩ ta gĩ gĩ kate gĩ gĩ zĩz 'a t'ĩ gĩ gō wa gō tsa ga 'e
 dĩa na te'ĩl las 'e wa mĩ tsĩe 'a gũ dĩa lan na tĩ ga
 35 'a t'ĩ ga kũ gĩ mĩ na sa na te'a ate L'ũ mĩ k'a
 ta te'e ate 'e wa t'ĩ gĩ yĩ nat da gĩ yĩL tsin 'a t'ĩ gĩ

captured chiefs they became. Scouts horses many they stole those too chiefs they became. His heart kind, fond of inviting, not stingy, those too chiefs became. By themselves another kind, pipes who own those too chiefs became. His tipi many who had painted those too chiefs became. Yet who had not taken scalps scalps shirts they did not wear. Scalps those having taken then scalp shirts they put on. Then chiefs they became. Those who are chiefs scalp shirts chiefs their uniforms metal with beads with they are like.

The chief his tipi to eat he invites. From him they may ask anything. Person bad thing who commits then to him he tells him he must stop it. Chief who becomes then he lives this way. They kill one another then chief to him he goes. The murderer he tells, "That one you-murdered his relatives horses many, clothing much them give," he tells him. His relatives who was killed to them he gives. Then in the future they do not hate each other.

SHAMANS

Very he is sick sickness then medicine man he asks. He comes out then to him he goes in. Sick person blanket for him they spread on it he lies. He feels over him. Then he sings. Where the sickness is he sucks. He throws it in the fire. He does this then he goes out. For it well making him sometimes horses to him they give. Sometimes clothes to him they give. Twice he has doctored him then he gets well. Sometimes threetimes he doctors him then he gets well. This way we-doctor each other.

Another kind his chest inside when he is sick then herb he puts on the fire. Beside him he puts it. Herb cup inside he dips. He drinks it. Then his chest gets well. And his head when it aches very much then fire in front he puts it. Herb on it he puts. Then over it he smells. Then they do that they get well. And

dī gī gū ts'ī ēi gū dja na t'ie ēi wa gū ts'it ta gūl wil lī
 t'ī gī L'ū ēi gī gī ēal gūl wil i L'ū i līl la gī gī dī jūte
 ēi wa t'ī gū dja na t'ite dī L'ū ēi gū zil a nī La ne
 gū ga gī gī nīc gū tsī ga gwa gū dī la ēi t'ī gī L'ū
 5 gū te'ī dī jūc ēi wa t'ī gī gū dja na t'ite gū ziz za teū
 ēa tsa gū ka hī t'ī gī L'ū te'a dī t'a da mī da
 ts'it dī ēa hī t'ī gī mī dī da dū gū xa yīl nīte ēa t'ī gī kō wa
 dī na te'ī lāc dī gī ēi zūn nī ēi gū dja te'is ēi ēin nī gūL
 la na ta teate ēi wa gū dja te'ie ēi na' nī lān na
 10 dī nāl lāte ēi wa ēa kū gū dja ēa lī ts'ī ēin

SPORTS

ēa kī a ka ēa lī ts'ī ta za ts'is ta ta ka zil la sī
 da gī gīL L'ū ēa kī yī gim mic yīl te ka wa gū mai ya
 tsis k'a ka ts'a gī dīl te gū zil La ka ts'it dī la' ēas t'a dī
 gūs tī ga ēis ka ka gī mī k'a ta ts'in nī dac gūz za gū
 15 na gī L'a ta gī dī Līj gū wa ha la ta k'a gūL zil La ēi La t'a
 na kī dī lāc
 ēis ga kū wa tī ga yīL L'al na ēa lī ts'ī ta za dī tən na
 ka wa gū mai ya na ts'it dīl te da t'ī gī ka wa dī dīl le
 ha kit dja ga gū ts'ī xa gū gis sa gī dīl līte gū wa ha dīlān na
 20 gū zil La ka ts'it dīl la ēi na gī dī lāte
 gū dja ēi dī te'ac na ēa sa t'ī ēis nī na ēi wa t'ī gī
 ēā te'in nīc t'ī gī gū zil La ka ts'ī dī lāc sa ēa nī
 te'ie t'a ts'ī na ts'ī ēate dī gī da na t'a gī djite La na
 ēan nī nī ne ēas tsa ēi nīL t'ū' ēi wa t'ī gī ēa ga
 25 sa ēa nī gīL t'ūte gū gī te'a ta ēi teī na gī dī teīte ēi wa
 lī k'aē īs t'a ēi dīs t'ūte sa ēa nī ēi ēi te'ān na
 te'a gūL dīte gū zil la na gī dīl lāc ēa ēa

PAINTING OF TIPIS

gū teī dī līc ēi t'ī gī tsī ēis lāk ka dī djī kī da
 ēat teīL ēite tsī dīj na ēis ga ka dī djī mas
 30 ta ka lāl tsī ēi mas ēi tsī kī da teīl lāte ēa kī na
 ta tīn na zī ēa teit L'a ēa kī na na zī mas ta ka tīL
 ka wa gū ts'ī mas ēi ta gī gīL nī mīL dī djī tsī
 ka wa gwa gī yīL teūz ēi wa ēa gī t'ī gī ka wa

part of his body swells then herb he chews. The-
 swelling herb with he blows. Then it gets well. His-
 herb clothing much him they give. His ear it aches
 herb he blows in then it gets well. His large veins one-
 cuts then herb holy its opening he puts in then
 its blood does not flow. After that he gets well. This
 sickness they doctor even some die. And well
 who are made many they get well. Then this way well
 they make each other.

SPORTS

Two horses to each other praising heads (?) they-
 tie up. Two days after camp away on a hill they-
 go up. Their clothes they bet. Naked just young men
 on their horses they mount. Far where they stop they-
 race. The winner clothing all he takes.

Young men very who run fast to each other praising-
 themselves camp from they gather. From here money
 chief's house from that far they start. Who wins
 clothing which they have bet he takes.

Well who shoots, "Let us bet," he says. Then
 "Yes," he says. Then their clothes they bet. Target
 side of the hill they place. Their guns they load. One-
 of them says, "You, first shoot." Then the target he-
 shoots. Where it strikes stick they stick up. And the-
 other in turn he shoots. The target who shoots he wins.
 Clothing he takes.

PAINTING OF TIPIS

They paint a tipi then paint in cups four in side
 they make paint. Four young men four rings holding
 paint the rings paint in they dip. Two persons before-
 doorway stand. Opposite the door two persons stand.
 Rings they hold. Tipi to it the rings holding up with
 fourth time tipi they put on the cover. And there tipi

gū tei dī Lic ʼē wa kū wī ga dī dji ʼis la kī t'a
 sī ka ʼa tei L'a dij dī L'ū tsin sa ʼa kwī yī ga sa ʼa
 tsa sī ha dū wa ta tin na kwī yī ga gū gī dis k'an
 gūL teit djin nī t'i gī Lī kī zā na nī tei tea ī Lī kī za
 5 dī na kwī yī ga dīL tsin na ka wa gū ga teiL teū dī
 t'i gī tei tea ʼē mī tea gū lin nī dij gū zā gū za ka
 zī ka ʼē wa ka tsit tsa dī t'i gī gūL dī djin gū gī na
 ʼē wa t'i gī ka t'ū na ga ka wa ʼē ma ga gū tsa ʼa hī
 gū Līl la ka mī ga tsas dī na kū yī ga nī tate dī dji
 10 ʼē L'a gī nī tate ka mīL gūL dī ka wa k'a nī ta t'i gī
 ʼē wa ʼa t'i gī kō wa mī ts'i kū na teit dīLte ʼa t'i gī ko wa
 mī Līl la ka gū teiL lite

BUFFALO POUNDS

xa nī nas ʼa ga ʼa tsī la t'i gī ʼis ga ka xa nī
 ʼa ka ʼē tic na mī tsin na wūL Lī t'i gī mīn na da
 15 ʼē tei dī te'ae ʼal tsin nī ga na da Lī t'i gī maz tsī
 ʼa teic ʼēc taz na na kū jīj ʼē wa kū dīLte mī gī na
 dī na ka tein nī tic kū gī sī mī teiL t'ū La t'a
 mī ka tei gae ʼē wa t'i gī na tsīL ʼaL La t'a ʼa līn nī
 ʼē Līl la ta na teit dīL

TRAPPING BEAVER

20 ta ga mīn na dī dīl lī ʼis teū tsī mīn na
 ʼa la tei dī ʼae mas tsī ʼē tei sīt L'a nī da sīt dī tsī
 dī dīl lī ʼis teū tsī ʼa tī tī gī ʼē tei ma ga na teit dīL nīte
 ʼa t'i gī ga da tei gī L'ūc ʼē L'a tsī ʼē t'i gī mī ts'i
 na teit dī yac mī ka teiL djūs tsiz ʼēc gae

PRIMITIVE DISHES

25 dza na gū ts'ā tea cī djon nī dī dīl le mīL
 na gū ts'i tīn nī nī dū wa gū ʼas saʼ dī dīl lī mī ga
 sa te'is in ne nī dū wa gū gū L'is ʼas saʼ gū ʼa te'is ʼē
 dī kas kū na kan t'i ge gī gī kit da da nī ī kit da gī la
 mās ī ts'in na mās ʼa gīs ʼē dī tei teū ʼē tei kū da
 30 k'in nīs t'as sī gim mī ts'is la xa xa nī da ʼas saʼ kī da gī la
 ʼē t'i gē ʼē Līl da ʼa gīs ʼē nī t'i ge ʼa ts'a kī gī sūz ʼis L'a
 gwa ʼa gī gīc ʼēc

they paint. Then inside four cups inside stand. Opposite the door four places sweet grass is placed. Inside it is placed. Cedar doorway inside they burn, then they sing, then one our berries each one person inside who is sitting tipi to them they give to eat. Then the berries spoon four times only in their mouths they put. Then they finish eating then they sing its-songs. And then man tipi for him to whom it is given with on the prairie by himself inside he sleeps. Four nights he sleeps. When the day ends he finishes sleeping then after that to him they go in. After that with it everything ends.

BUFFALO POUNDS

Buffalo corral they make then young men buffalo for ride. They drive them then over them they shoot. Beside the hedge they go then both sides those who hide get up. Then they go in around them people everybody from the outside shoot them. All they kill. Then they butcher them. All meat with they go home.

TRAPPING BEAVER

In the water its hole iron trap its hole they put-outside. Both sides sticks small they stick up. Iron trap the wire stick for it they drive in the ground. There it is tied. In the morning then to it they go. Its legs are caught. They kill it.

PRIMITIVE DISHES

Long ago old woman aged iron with made from when was not, pot iron in it one cooks was not clay pot she made. This she fired (?) then in it food she put in. Knife bone knife she made. Large stick stick inside she hollows out, their plate. Buffalo horn pot they put in. There it is soaked they make it, then they split it. Cup they made.

STONE ARROWHEADS

'eɪs t'ʌn ne 'e a gī la 'e a t'ī ge dī dil lī nī dū wa tsa
 da dū wa gū 'e a gīs 'ē tsa gī yī līl la ī t'e'ʌl lī
 'e a gīs 'eɪc tsa dī dūL lī k'as L'ū gī gī t'eɪn na 'ē t'ʌn nī
 t'ī gī 'ē ts'in na ta gīn nīL tsal

WHAT EAGLE-RIBS SAW AT EDMONTON

- 5 'ē ge nas 'e a ga teū wa xa nī dī glic sī yīs 'ē
 'e a t'ī ge xa nī tī² yīs 'ē 'e a t'ī ge gū ts'ī nas 'e a ga
 yīs 'ē 'e a t'ī ge gū t'e a ga nas 'e a ga na gīs 'ē gū t'e a ga
 nas 'e a ga na gīs 'ē na lī gū ts'ī na cī na 'e a lī ts'ī da lī
 ma gī nī ca na ts'ī ma hī 'ē t'eɪ nas 'e a ga gū ts'ī
 10 'e a gū nī ca da nī tī gū dja ma gū nī ca t'e'ī ge ca
 gū dja^e yīs 'ē gū cī ca tī gū ts'ī 'eɪs lək ka
 ma gū nī līn nī yīs 'ē yī gī gū za dī gū ts'ī da nī teū
 yīs 'ē lī t'ī ge ta na kəɪ e yīs 'ē yī wū 'ē ga ha lī
 ha kī dji yīs 'ē ma xa yī 'e aɪ ye yīs 'ē mas yīL L'ʌl ī
 15 yīs 'ē dī na tī 'eɪs dō na yīs 'ē da t'eɪs ī yīs 'ē
 dē ga ha lī t'e a dī t'ʌn na yīs 'ē dī dil lī yīs 'ē dī na tī
 gō ts'ī yīs 'ē na cīn na gū ts'ī yīs 'ē mī t'e'a ga
 'e a s dja dī gī nī dji gū ts'ī yīs 'ē ta lī gī ts'a gū t'in na
 yīs 'ē dza na gū ha lī kū wa yīs 'ē dzan na gū
 20 ts'a kū wa yīs 'ē dzan na gū ts'ī kū wa yīs 'ē
 dza na gū 'ē ga ha lī ts'ī kū wa yīs 'ē dza na gū
 mī ts'ī ga nī teū wa yīs 'ē dza na gū na dūs zī ga teū
 yīs ī ma ga zīn na yīs 'ē dza na gū 'ē ts'ag ga
 yīs 'ē tsis ka gū yīs 'ē tū teū gū yīs 'ē ta na kəɪ sī
 25 cī kaj jī yīs 'ē ts'a ga k'ī yī dji yīs 'ē t'e a gūz za ga
 k'ī yī dji yīs 'ē gū ts'ī gū cī ca tī yīs 'ē n na ka wa
 gū da dlīc cī yīs 'ē gū ts'ī t'e'a t'ag ga yīs 'ē

² The suffix -tī is used of primitive objects and native animals to distinguish them from newly introduced ones.

STONE ARROWHEADS

Arrows they made. Then iron was not. Stone arrowpoint they made. Stone with sharp they made. Stone oval tied on its handle he holds then bones he pounds up.

WHAT EAGLE-RIBS SAW AT EDMONTON

There Edmonton cattle spotted I saw. There buffalo I saw. There afterward houses I saw. There east houses I saw again. East houses I saw again. Again after that Cree they fought I knew about it. Hunting wood corral afterward I knew about. Musket very well I knew. Cloth well I saw. I have sense. There horses good I saw. Over there far away there large gun I saw. The same place boat I saw. Over there white man chief I saw. Flag I saw. Wagon I saw. Indians another tribe I saw. (Name of tribe) I saw. White man priest I saw. Money I saw. Indians from there I saw. Cree from there I saw. His hair in the middle parted there I saw. Nez Percé tribe I saw. Long ago old men I saw. Long ago old women I saw. Long ago young women I saw. Long ago white women I saw. Long ago donkey I saw. Long ago rattlesnake I saw. Long ago birds I saw. Long ago wolves I saw. Rivers I saw. Lakes I saw. Boat flat I saw. Scalp shirt I saw. Weasel shirt I saw. There I have sense. I have seen. Tent painted I saw. There sun I saw.

MEDICINE BUNDLE RITUALS

ORIGIN OF THE BEAVER BUNDLE

- ka wa gū ts'ī ka t'ī ne ta nīs da la dī za he'
 dīs L'al la xa nī yī ēī ēis Lī da gīs L'ū la ēī wa t'ī gī
 xa nī ēī ēī nīL t'ū yī zīL gī ēī wa ēis Lī yī ga
 na gīs sūt ēī wa t'ī gī dāg gī gīs L'ū' ēī wa t'ī xa nī ēī
 5 nās ēaL ēa lin ne ēī gwa dī gī la ēī wa gūs tī ga
 min nas gā' tū teū la' tū ta ka gū na dī nī gī la la
 tea dīs dī ta za ts'it ēī gūs t'ī ga min na da dzil laḡ ga
 na k'ūs tsit L'a ta gīs tīL nas gū wīs sī ēis na sit da
 ta gī dī ēa ts'ī nī dza
 10 min nīg ga ʔan na tas Lān nī ēa La gī t'ī ma ga nī dza
 mī daē dī nīs djaḡ ēī xa gī ēa' tas Lān ne ēī dī nī
 dī na' ēī ts'ī gū dīc naj la dī na gīs La ēī t'a ka
 sī na nī dji dī ēis nīl la la yū wū' te'a sī nāḡ ga dīL gā
 dī na gīs Laē ēa kū ēīL nī na kal La' te'a te'a' ēī ts'ag ga ēī
 15 tas Lān nī ma L'a dīs ts'ī dī nī te'a ēī gū dīc naj
 La māt dī ēis dū ts'ī dī ya ēis te'ī dza ga mī ts'ī
 na ka nī ca ēīL nī te'a ēī dī te'a ēī la t'a'
 ta gīs djaḡ la ēis teiz gū mī ts'ī na ka nī ca t'ī gī
 ēī t'a ka nī ts'ī sīt dīs dlā ēa' mī te'ān nī ya te'a ēī
 20 ʔan nī
 ēī wa tas Lān ne' ēis t'a gū dīc naj la ma ga
 sī gīs tal ēī gūL dū te'a dī t'a ēa t'a' ʔas sīs nī sīn nī zā'
 te'at dī nīs t'a ēa t'a' la sīL tī dī nī na gū wa sī gīs t̄aL ī gūL
 la sīL tī dī nī na da sī Lī gīs sa ēa gīs ēīn ne da la t'a
 25 dī na ēī lin na' sī Lī gīs sa dū gū wa nīs ēa ha t'a
 tas Lān ne ēī ēis nī dī naēī te'a has nīl la la dī nī'
 dī na la' sī nī ga ēī ʔas teiz ēī wa t'ī gī te'a ēī ēā
 gīs nī te'a ēī dīs nī tī līl la nīs t'ān na dīs dal
 dzaḡ na da da nī ēī nī dū wa te'a' ēī na gī dī la
 30 Lī gīs ēī t'a sī ʔan nī tū mīL teī te'a dī ts'in ne'
 ts'ā sī t'a ga ma ga da gīL L'ū' ēī wa la tas Lān ne ēī
 ʔan nī dī gī sīt tū mīL la ēis dū dī gū t'in na ga gī ēaL ī gūL
 ēī dū gū teū t'in na zā' ēa gīs ēī gū la te'a dī t'a
 nī dū wa ēa sīt tū mīL la zā' ēa te'a dī t'a ēa

MEDICINE BUNDLE RITUALS

ORIGIN OF THE BEAVER BUNDLE

Camp from it man mounted a horse. He hunt he rode. Buffalo he saw. Horse he tied. Then buffalo he shot. He killed it. And horse to it he led. Then he tied the horse. Then buffalo he cut open. The meat he arranged. Then just beside him a lake was. On the shore he had spread the meat. It was hot. Noon just above him in the sky cloud small floated. With his head down he was eating then he looked up.

His food around water serpent lay in a circle. Its forehead its horn blue stuck up. Water serpent this man to him he spoke, "My son, may I live. Why are you afraid of me?" he said. "My son, yonder thunder is thinking about me. May I live." Thus he said. It came down, thunder. Thunder birds water serpent around him sat. This thunder spoke, "My son, from him some other way go. That I might eat him to him I came down," he said, thunder. These thunders all were blue. "That I might eat to it I came down. Then on that account to you it ran. From it go away," thunder said.

Then water serpent in turn spoke, "My son, to him do not give me. He is not holy. I say I only am holy. My son, help me. To him do not give me. My son, if you help me, my bag you may have. All people who may be my bag not to them I have given." Water-serpent spoke. This thunder he told, "My son, this you save my food you may eat. Then thunder, "Yes," said. Thunder made a noise with up they went. Already food was gone. The thunder took it up.

The bag was in bottle small hard crow feathers over it tied. Then "My son," water serpent said, "this my bottle other tribe do not give. Other Sarsi only I let-

ʼis dū dī gū t'in na sī tū mīL la ga nī ʼa la da tsū t'in na
 nī dū wa gwa gū na ha t'a ʼī gī lī gīs sīt tū mīL la
 mīt t'a sa ʼan na ʼa' na mī yī djū mī t'a ʼa ʼī ts'ag ga
 la t'a te'as ts'it tī mī t'a ʼa t'a' mīL te'ī djin ne
 5 xal teū dī djī mī t'a t'a la ʼa ka tein na
 ʼa na ts'ī dī ləte cī mī t'a ʼa ka tein na ʼa dī la t'ī gī
 ts'ī dān na ka teī te'a ka mīn nas ga na gī ʼa
 gwa nīs ʼic xa zī nī gō wa t'ī gī xa te'is te'ūlte ʼī wa t'ī gī
 ts'ī t'ūt

Planting Tobacco

10 ha gū te'ī dīL k'ate ʼī wa t'ī gī ts'it dān na ka teī te'a
 gū k'a tū nī ʼiz na ʼa ka na ha cī gīs nate ʼī wa t'ī ʼī teī
 tas teī teī ī līl la ma ga kō te'ī dīc dī kū ts'it dzī
 tō wəL ʼaL ʼin na na gī dī djite sī ne gī nī zīn na ʼa dī na
 djū na djie lān na ʼis t'a ʼis dū na yī nī zī na
 15 na te'ite ka mī k'a ts'ī gī yī zit t'ī gī la māt dī
 tī te'ī nāc sīt dān na ka ka ʼī gī ka ts'a ʼī dū wūt
 ʼī ta nī da sī ʼat t'a dī ʼa na ts'ī dī ləte teī da
 dī gī ʼa ts'ī dī la gwa gū nī lī xa gī dal gwa gū nī lī
 xa gī dal gwa gū nī lī la t'a dī na nān nī t'ūt dī na
 20 la t'a na xa gī na ʼa t'ī gō wa ʼa kō

JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

 mī da wū sis sa t'a mī ta ʼī L'a tsī yīs t'a dī lī tea ka
 ka ma dī wūt ʼa t'ī gī gū ga teis k'a sīt da la teūs L'a
 la sī nīs tsīL ʼī dī ga na gī nīL tī sis ka ka ʼa ts'ag ga
 yī teī teī yī nīz zīn la ʼa kū nal ts'ī³ na dīs dja ʼī teij gū
 25 teūs L'a ʼī ta gīL təl mī k'a sī gū za ts'īL ʼaL t'as sī ya
 na zī nī L'a tī ga teū mī k'ai ya kit da ʼa tein nīs tīl la
 ʼa t'ī gī ʼa tein nīs tin ne yī k'a na zīl la ʼis ka nī dāL la
 lī gī dīs cat teī ʼa t'ī gī ʼis ka nī dāL ʼī ha lī tsa ʼī
 k'as dīn na yī tsī^e ʼa dī gī nāL la ta t'a cī līl la dī nīl la
 30 dū yī ga na gī nāL la dī nī ʼī ts'ag ga ʼī dīs djīn
 k'a nī djīn dī gū dīc naj la la k'ī gī ts'ī na nī ya
 ʼic teiz mī ts'ī ʼis daz dja la mī k'a teis te'it dī
 da nī ʼis teūt da ʼa' sa ga nīL ta ʼis teij yī na gīL ʼin

³ This time of day.

own it. Holy nothing is, my bottle only is holy. Other-
tribe my bottle if you give Sarsi none will become. This
bag my bottle inside it lies. Otter too is in it. Birds
all different kinds are in it. With it they sing large-
rattles four are inside. My son, tobacco seeds inside.
Tobacco you sow then boys small mocassins beside it
stand up make." Autumn then they pull it up. Then
they smoke it.

Planting Tobacco

They burn off the grass. Then boys small over it
who tread it down run back and forth. Then sticks
pointed with for it where they make holes they put in-
seed. The owners they sow. Who wish to those too
sow. Others in turn other persons who wish to sow it.
On it they put the dirt then away they move the camp.
Boys' mocassins their spirits drive away.

"Father from you it is this that is planted. Here
this may it grow. Happily may it grow. Happily may-
it grow. Happily all people may they smoke you.
People all you look after." This is all thus.

JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

His horn bent over his father early in the morning
his horses drove away. Then beside on the hill he sat.
Squirrel he killed. By himself he laid it down. "My-
children's birds will eat it," he thought. This time he-
went home to eat. The squirrel he was holding. Behind-
him he heard something. He stopped. He stood. Jack-
rabbit his legs between hid itself. Then where it hid-
itself over it he stood. Hawk was chasing it. Then
the hawk the old man nearly his head it touched.
While flying it sang. Not from it he moved. This
bird sang.

When he stopped singing he spoke. "My son, from it
move. I will eat it, to it it made me tired. My son,
from it seven guns you will capture. To me give it.

nī dza mī t'ag ga ɛ̃ līl la teĩs teit de da dū wa
 mī tsĩ^e k'ī za da gī L'ū La t'a ɛ̃ ts'ag ga ta sin ne zā
 te'a dīn nīs t'a ɛ̃a ɛ̃a ɛ̃ gī mī tsĩ^e k'īz za da gī L'ō nī gī ga
 nil la
 5 nī L'a tī ga teū ɛ̃ ɛ̃is t'a gū dīc naj La mī ga
 sī gīL t̃aL ī gūL dū sa te'a tī t'a ɛ̃a ɛ̃a ma ga sī gīL t̃aL ī gūL
 ha lī tsa nī L'a tī ga teū na gīs ɛ̃ nī nit dza mī tea
 ī līl la mī ts'ī ga tas tsū wū mī tsĩ k'ī za da gī L'ū la
 sin nī t'a ga dī gī na ga nīs La ɛ̃a ɛ̃a ma ga
 10 sī gīL t̃aL ī gūL sī nī t'a ga teĩs te'it dī da nī
 ɛ̃īL teūt da ɛ̃a' dū sa te'a dī t'a ɛ̃a ɛ̃a La nī lī tea ka
 sa gī gil L'āL La ɛ̃a'
 dī ne ha lī tsa ɛ̃ nī L'a tī ga teū ɛ̃ ī līl la tī dī na
 ɛ̃ wa ɛ̃ ts'ag ga ɛ̃ djū ɛ̃īL tī dī nal la dī nī dī n̄al la
 15 dī teūs L'a zā nī teĩz ɛ̃is nil la ɛ̃ wa t'ī gī teūs L'a ɛ̃
 na dīs tīl la ɛ̃is dū ts'ī ī līl la dīs t'ai ɛ̃a t'ī gī
 ha lī tsa ɛ̃ nī L'a dī ga teū ɛ̃ ɛ̃īn na kū gī yīs tīl la gūt dī
 na dīs dja la ha lī tsa ɛ̃ mī lī tea ka tī ga ha cac nal lī
 dīn nī te'a dī t'a tī gwa ɛ̃at dja la

WHITE GOOSE GIVES MEDICINE FOR HORSES

20 La dī ha lī tsa Lī t'ī gī ɛ̃ dīs ka ka ɛ̃a ga tsīz
 ɛ̃a ga dī ȳal la teĩz ɛ̃as t'a hī tū teū ga k'a nī ta
 yī ga na gī ȳal la yī ts'ī dīs dūz yī ga na gī dūz
 teĩz gū t'in na⁴ ta sī ɛ̃a te'at dī nīj gūs t'ī ga ɛ̃a t'ī gī
 La dīn nīs ta la
 25 yū wū ga tsit La la yī ts'ī gū dīc naj La ɛ̃ t'a ka
 dū gī ma ga nī t'a gī mī te'at dī nī nī djī La
 ɛ̃ gī sī nī līt tea ka na nīL ɛ̃īn na na gū n̄al ɛ̃īn ne
 nī dza La t'a gī dīl ḡai la gī mī ts'ī ga dīl k̄ac ta zī k'a
 na zī dī ɛ̃ Lī gī sī mū wūs wūs sī dīl k̄ac mī ḡa
 30 nī na gī zī dī mū kūs k'a dīl ḡai ye teū ga tsit La ɛ̃
 ɛ̃an nī dī yī ka ɛ̃a kī yī ka zā tī ga gal L̄aL La ɛ̃a
 La na ga gū n̄an nīL ɛ̃' gū na gīL ɛ̃ nī nī dza k̄a wa
 gū nīs djan na gū dīl ḡai ɛ̃a teit L'a ts'ā ɛ̃is Lī tea
 dīl ḡai ye da gīt L'ū ɛ̃ wa nī lī tea ka ga ɛ̃a ɛ̃ wa nī nī
 35 na ga ɛ̃a gū dja na ga gū d̄at dīc gū la gūL ɛ̃ wa

⁴ When used of people means tribe or nation.

I will eat it." He looked then its feathers with seven arrowpoints side of its head were tied. "All birds I only I am holy." That side of its head was tied to him it gave.

Jackrabbit in turn spoke. "My son, to him do not give me. It is not so holy as I. To it do not give me." Old man jackrabbit he looked at then its tail with its ears painted yellow side of its head were tied. "I too these to you I will give. To it do not give me. I too seven guns you will capture. He is not so holy as I. My son, your horses will run like me."

This old man jackrabbit with he helped. And bird too he helped. "This you save this squirrel only you may eat," he said. Then the squirrel he took. Another way with it he flew. Then the old man jackrabbit hole he put in. From it he went home. Old man his horses very ran fast. This holy became.

WHITE GOOSE GIVES MEDICINE FOR HORSES

Another time old man the same his children for ducks for them he went. Ducks different kinds at a lake he found. To them he came. Toward them he crept. To them he crept up. Ducks many among them he aimed just as then he fell asleep.

Yonder white goose to him spoke. "My son, why not them you pity. At them you aimed. My son, here your horses look at." He looked at them then all were white. Their ears were black. In the middle the one stood left its leg front was black. Beside it another stood its mane white large. The goose said, "These two horses only very run fast. My son, your tipi look at." He looked then tipi high was white. Opposite the door outside horse tail white was tied. "And your horses' tipi and you your tipi it is. Your tipi is not painted. And do not paint yourself. Your-

ta dī gī ts'ī gū la gūL nī ts'ī da zǎ' Laz ɛ̃L tas dlaz
 ɛ̃ wa nī djon na ɛ̃a ɛ̃a kū xa mī k'a na gū te'ī nite
 ɛ̃a t'ī gī kō wa

BUFFALO BULL GIVES A SHIELD

ɛ̃a kin na ɛ̃is ga kū wa ta gī nis da ɛ̃is Lək ka k'a
 5 ta gin nis da ɛ̃L k'ai ye Lī ka zǎ' zǎ dī dǎg ga nī Lǎ
 gī gī dīs sa nī yū wū ɛ̃is Lī tī gil L'ǎL ɛ̃i k'a ta sī da
 dī dǎg ga ɛ̃il k'ai ye ǵa ts'ī gil L'ǎL ɛ̃i ɛ̃il k'ai ye ts'ī dī wūc
 ɛ̃is kī ya ɛ̃i ɛ̃il k'ai ye yī dīs sa te'ī gī dī gil L'a
 ha Lī gī dī cǎte tea ɛ̃is Lī ɛ̃i ɛ̃is da dja ɛ̃is kī ya na teī gil L'a
 10 ɛ̃a t'ī gī ɛ̃il k'ai ye ɛ̃is Lī ɛ̃i te'a nīL te'ūL ɛ̃is Lī ɛ̃i
 ta sit ts'a ɛ̃a t'ī gī ma ga zin na na⁵ kū ts'ī gil L'a
 ɛ̃il k'ai ye ɛ̃i ɛ̃in na ɛ̃i ɛ̃aL k'a gū nīL dla gūL nǎt dīL ts'it dī
 ɛ̃aL da na gū dla ɛ̃i wa ta ǵū xa gū lai gī nīL k'a mū wūs
 gī t'ī na gū nīL te'ūL k'a na gū nis kai ye yī k'a
 15 gū dīL te'ūL yī na da na zit dī Līl la xa ta la yīs tin na
 gī ts'a ǵa na k'a ɛ̃i liz
 ɛ̃il k'ai ye ɛ̃i ha nīl la La da nīL tin na dīn nis na
 ɛ̃as tsa nī ts'ī ɛ̃iz za ga dī sis sit sī ga k'as dīn na
 sa ga zī sis gin na ka la sin nǎn nis ɛ̃in na na ɛ̃in na gīL ɛ̃in
 20 mī da ga nis kan ne tǎs dja cī da ga dīt tǎ La
 dī nis ka ne dū dīn na ga nis tī ha ɛ̃a nin ne da na ga
 nis tī dī dji da nī ɛ̃iL teū da ɛ̃a ha kī dji nī tea wū'
 ɛ̃an nī na ha ɛ̃a nī na nī dja dī nīs ka nī ɛ̃i ɛ̃al la
 ɛ̃at Lī ts'ī dǎL dī dī dji da nī ɛ̃iL teūt ɛ̃i wa
 25 ha kī dji nī tea wū ɛ̃at dja

OWL SKIN WAR MEDICINE

dij na ɛ̃is ga ka ɛ̃a gī nī la ɛ̃a t'ī gī ta nas tsai
 Las tsū ī Līl la ɛ̃i wa t'ī gī mī dīt dlic ɛ̃a gū ǵa na k'a sī
 ɛ̃i wa gū wūs k'a sī t'as ɛ̃i Līl la tas teīj k'a na dī nī dli cī
 t'ī gī ɛ̃i wa t'ī gī kū ɛ̃ na da yī dīL dīc ɛ̃i wa t'ī gī t'as
 30 mī ts'ī dīs k'an xa gī la gī na L'a yī ga gīL t'ī t'ī gī
 ts'a tea na ga gī nī la ɛ̃i da nī dī dji dī dī t'a nī
 dī gī mī t'a ts'ī gī la mī sī k'a dī ts'in nī ga

⁵ In compounds na, but when alone ɛ̃in na, as in the next line, is used for the underground den of an animal.

blanket only white clay make white with. Then you-
will be old." Thus the story they tell. This is all.

BUFFALO BULL GIVES A SHIELD

Two young men rode. Horses on they rode. Bull one only calves many they chased. That one horse good runner on he rode. Calf beside bull was running. The bull was lowing. The young man bull chased. He ran in front. While he chased it the horse got tired. Young man jumped off. Then the bull the horse tore open. The horse died. Then wolf's hole he crawled in. The bull the hole tore open. When he came at it again he tore it open again. Then three times he tore it open. His leg he saw. He tore the ground again. He gored it again. On him he tore it off. Above him while standing on his back he was lying. His chest on he urinated.

The bull said, "My son, I will help you. At first at you. I was angry. My son, nearly by me because I killed you look at me." He looked. On his horns shield painted blue was hanging. "My son, this shield nobody I have given. You now to you I will give it. Four guns you will capture. Great chief you will become." When he came back the shield he made. When they were fighting four guns he took. Then great chief he became.

OWL SKIN WAR MEDICINE

Four young men she gave it. Then she painted us yellow with. Then its painting along the arms and along the legs gunpowder with she painted. When she finished painting us then then above fire she shook it. Then gunpowder from it burned. When she had done that across the breast she put it. Then old woman to us she gave it. Guns four bullets these in it she put. Owl whole skin she wore. Near she sat. Then guns

tsin naL t'i gūs tca na nīs da ɛi wa t'i gi da nī dī dji
 ɛi līl la mī ga t'ū dī dī t'ən nī ɛi mī ka na gi kī
 dū ma xa gi nī ts'it dī t'ən nī ɛi ha t'a ts'i nīs k'a cī dja
 na hī ts'īl t'ūL la da mī te'a naL dzū gū la gūL dī na
 5 sī nīs t'i gi ma ga nīs lan na yū wa wū sa dza na dī na
 gi lī gū la gi gi nī dīL ka da dū dī na gīs tsī gū la ɛa tī gi da ɛi
 gūL teūz gū la dī gi nī t'ū dī na gwa gū nī la dī na
 gi lī gū la gi ma lin na nīL tīs gū la
 ɛi ts'ag ga mī tsa na tī ga nī nī ɛi yən nī lī gū la
 10 ka nī daL da sī na nī nī

SQUIRREL, A WAR MEDICINE

ha lī tsa ɛi ga ɛi dī la da da nī ɛīL teū da ta ɛi wa
 la nī cī na ka t'ū na ga sīL ga ɛa ɛi wa la gū tsis
 nī lan nī dīL te'ū la ɛa ɛi wa la gū la ɛis Lək ka
 nī ɛi gū la ɛi wa la ha kī teī ɛən nīn na ha t'a ɛi wa
 15 la din na nī ma teit djin na dū nī kī zīL ga ɛa ɛi wa
 la dī ɛi dī dji t'i gi ɛi wa la as ka zū nī
 ɛa gū t'in nī gūL dū nīL k'a nit ta ɛa dī na nī lī zā'
 gū la sa ɛi wa la nī djon na ɛa ɛat t'a dī nīs la ha t'a
 ɛa t'i ga ga ɛən nīL dis sī nī djon ɛa t'a ɛa t'i gi kō wa
 20 ha gūL dī gi nī la
 gi zīL gi nī t'i gi na gi nīL Lū sa ga gī ta dī la t'a
 ta sis teai ɛi ka ha lī tsī ha ɛi līl la l'i gi sī k'a sī
 siz sa na ga ɛa teiz ma gū lin nī k'a sī sin na ga
 ha gi teiz ɛa kū ha t'a cīc teic kū' na da yī dīc dīc cī
 25 nī dza t'as mī tsī dīs k'an ha gi lai gi sa ga
 gin nīL tī ɛis lī min na gū ga nīs tī sa ga
 gin nīL tī dī gū ts'i ta dī gū t'a mī t'a səs ɛas ɛin nī
 ta dī gū t'a mī t'a k'an nīL ta kī gūs t'i ga na ga
 gin nīL tī mit da sī da nī ɛi sis teūt mit da sī nī cī na
 30 zas gī mit da sī ɛa kin na tsis dis te'ūL mit da si
 gū la ɛis Lək ka ɛis teūt mit da cī cīc dja mit da sī
 ha kī teī ɛis lī
 hai yū hū dī dīL teūz ja mīL tī dī nī na gū la ha kī teī
 ɛa gi na hai yū hū dīL teū ja ha lī tsa na hī ɛi līl la
 35 mīL tī dī nī na gū la dza na dī na ɛi lin nī līl la

four with when they shot her bullets dropped from her. They did not penetrate her. Bullets just on the ground lay.

When one shoots you from him do not move away. This my medicine to them I give in the future long time persons will be. What they want they will not fail to get. Those things they will capture. Those who smoke this will be happy, persons they will live. Their flesh will be strong.

Bird her head you you be ashamed if you are lying you.

SQUIRREL, A WAR MEDICINE

The old man when he saw it, "My son, this time, guns you will capture. And, my son, Cree men you will kill. And, my son, scalps many you will take. And, my son, many times horses you will steal. And, my son, chief you will become. And, my son, people your enemies they will not kill you. And my son, this you will sing. And my son, even sickness although it is about not on the ground you will lie. You will live only it will perhaps be. And, my son, you will be old as I am (?). Because of this I am saying it to you. You will be old." This is all it said to him.

When he killed it then he made it. To me when he gave it all over he painted me yellow. White man red paint with. Left side my mouth he painted horizontal. Right side my eyes he painted. This is the way he painted me. Fire over he shook it then powder from it burned. When he had done that to me he gave it. Horse for it to him I gave. To me when he gave it from that time thirty-five winters I had it. Thirty-five is ended just then to you I give it. From it gun I captured. From it Cree I killed. From it two men scalps I took. From it many horses I captured. From it I became old. From it chief I became.

Oh, this squirrel help him. Chief he may become. Oh, squirrel he is old man when help him. Long time he lives then with that help him. Misfortunate without-

'a t'i gī līl la mīl tī dī na gū la ma ta gū lī 'a tēi gū ca gū
 dī na lī gū la hai yū hū dīl teūz ja ha lī tsa tsil lin nī
 ma ga yī nīn nī
 hai yū hū dī na tsil la hī līl la sīl tī dī nī na nī cī na
 5 dū cī gī tē'a gū dī na gīs la hai yū hū dīl teūz ja sa ga
 nī t'a cī na dī na wa gī mī līl la gwa gū nī lī dī na gīs la

SKY PERSON GIVES A MEDICINE

 ha lī tsa sit til la na k'ūs k'a dī na 'ī līl la
 ha lī tsa 'ī lī mī tsa ga dī gal yī ts'i na ka nī ya dī
 has tin na yī zīl gī ha nīl la la dī gī mī sī ka
 10 na ga nīs la mī ka tsin nīs lī ha ta da na ga nīs la
 'īs dū na nī ts'i gī nī ha la ta 'īs lək ka gū zīl a
 na ga tsin nīl la ta gū ga gīl ləl 'ī wa 'a t'i gī na
 'a mīl 'īn na tī gwa na ha ta sin na nīs t'a na k'ūs k'a
 dī na 'īs lī na t'a nīs tsī nī teū wū siz za t'a la t'a
 15 dī na la ga ləl na gī mī na gī tēi dī gūl la t'a sis ka ka 'a
 'at da dī la 'a 'as sīl 'īn na
 mī sī kai yū ga dī nī ts'i ka da ma ga yī nīl la
 gwa gū nī lī ts'a tea 'ī lī gū la yū wū tū da ma sī t'i gī
 wū nas dīn na lī ka za dī ka ha lī kas tī 'ī wa
 20 nī cī na ta la ka za kas tī da nī nī nī kas tī
 nīl ka sin nas hī t'i gī na zis sī ka ta la t'a 'ī ts'ūg ga
 na k'ūs k'a dī na sis ka ka gī t'a nīs k'a dī na
 ta dəs dlī t'i gī na dīs teite na hī ga na ta sin na da
 'īn na ga dīc cite hai yū hū gī mī sət tī ta dəl dlī hī
 25 yū wū na hī ta ts'i ta sit dī dlīz zā tea dī t'a 'a
 wū na t'a dza na gū gwa gū nī līn nī dū ha gū t'a da
 nīl k'a gwa ta gū yī lī la t'a da nīl k'a
 gū ma na dīs date gū nəs 'ī dū nīl k'a gwa na gū nī lī
 a na gū na ha 'a 'a t'i ga ga ta dəl lī 'ī līl la gī mī səs tī
 30 da ta dəl lī na hī ta na hī līl la tī dī na 'a
 'ī ta nīl tsin nī teō wū dī nī ts'i ka ma ga gū ta
 mīl tī dī nīn na dī mī sī kai yī ga mī ts'i tea dī t'a gū la
 ts'a teai gī na dī na gīl 'īn na mī sī kai yī ga gīn na hī
 gū dja na ha la 'īs lək ka 'a gū nī lī 'īs la ga la djū
 35 tī ga ma gū nī lī mīl tī dī nī na

knowing may he live. Oh, squirrel, old man he being to him give.

Oh, being saved alive with help me. Cree never-shooting me may I be saved. Oh, squirrel me pity. My-relatives with them happily may I live.

SKY PERSON GIVES A MEDICINE

Old man was sleeping. On the sky person it was. Old man he was. His hair was white. To him when-he came while he slept he killed him. He said, "My son, this owl claws to you I will give. I have not wanted-to give it away, this time to you I give it. Some one-else from you if he buys it, horses clothes to you if he gives to him give it. And those persons will own it. Very it will be theirs. I am sky being I am. Big-wind my name is. All people who take away do not-be afraid of them. All my children they are. It is mighty. It is my own.

Owl's claws this woman now to her you are-giving happily old woman she will be. Yonder water surrounds the other side one white man I stay with. And among Cree one person I stay with. Now you I stay with. You call upon me then I will listen to you. All birds on the sky beings my children they are. On the earth beings you pray then I hear you. For you our father above me for you I tell him. Oh, keep on (?) you pray. That our father to praying only is holy. In the past long time it was happy. Not like that now on earth bad all now on earth I walk around I look-at. Not on earth happy it will be. That is why you pray with keep on. Now pray our father with-you I will help.

My father, wind great, this woman is poor. Help her. These owl's claws to her let them be holy. Old woman may she become. These your own owl's claws for them well she paid. Horses good, saddle too very good. Help her.

PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

A. First Narrative

- kū zīt da ʼa ma ʼi gū ta za sit lən nīs teī kī lən na
na gūs tin dī teū t'in na na gū gī tin dī sin nī gī mī ts'i
dī cīc cāt dī sin na da ʼa tea ʼis gā nī daL ʼi wa
ʼi tsəL dīs ka sī zil la ga na gī dī na t'a la dū gim mīs teəL a
5 sī ts'i na ka gil la sī ts'i gū za sīL a ga ʼi na gīs ʼi nī
nī dza gī mī gīs ʼi tsa gī mī nī gī na dīs sis ʼa
gī mī nīs tsil lās sī sī ka ga ta gī dīL la yū wū sīt dī ka
sīL lās sī nīL t'a gīs t'ail ta gū sī līL la na gī dī teij
mīL dī dī tsī nīL t'ək gīL t'ai gū sa tsī dū gim mīs tsa
10 gwa gī tea ʼa k'a na gī caL na gū tī na ts'i gū wa
na dī cīc ca gūs tī ga sī k'a gī dīL la ʼis gān nī daL ʼi
ma ga gū lī nī k'a sī sīs zəm mīL a ga da dīc nīj ʼi wa
ʼas teəL dīL kəc cī sū k'ūs ka da ga da dīc nīj gū dīL ta
a da tī
- 15 ʼa t'i gī ko wa ta sis tsa gū za tsī nīL t'a sī kis tīL la
nās sī gīL dī gī sīt dī na gīs sīt dī gwa teī gū nī ca dzən na
gū te'a kī nīt tsa nī na gū cīc dja nī na cīc dja na gī dīs tī cī
nī dza ʼa k'a sīm ma ga lī gī dī t'ac la na gū tī na
ʼi ts'i dī cīc ca ʼa t'i gī na ʼi gūL i gī mī nəl ʼi
20 gī nī tsa k'as dī na sī līL la na ka na gī dī tsit
ʼa t'i gī ko wa na dī gīs cāt tī ha gū t'a dī dī dīn nīs sī
sai gī tan gū za sa ga kwī yī ga sis da
gūL i sī na da gī dī nī gī mī dīs teic lū k'a ka
dī cīc ca dī tū gī la sīn nas gā lū k'a sīn nas gā
25 na gīL haL ha na gī la dī lū k'a ʼi nī nən nīs tī dī da tsa ʼi
gī ha da dīs tsī sis tī dī ʼi l'i gī gī mī gīs ʼi has sis gī nī
nī tsī t'a mīL na nī tsīt dī na ga gī nī nī tī ʼi t'a ka
tsa ʼi līL la na hīn nī saL i dū ha na la la tī ga mīL
na tsīt tsīt dī na ga yī gī nīL a

B. Second Narrative

- 30 sī ka gī dīL la tī nī na gīs sīt dī ta sis tsa sī gā
gīn nīs da nī teū wū ʼi ts'ag ga ha sīL nī dī gī
sī ka gā na ʼən nīL ʼi ma ga yī na gū la yū wū dza na
dī na nī lī gū la ha līt tsa ʼən nī na ha ʼa dū ma t'a gū la ʼa
dī gī na ga nīs la tī ga tea dī t'a ta mī da tsī

PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

A. First Narrative

Before last summer noon fence some when they-
 were working at Sarsi where they were working I to them
 when I was going above me it was (a hawk) and (a hawk)
 above me were flying around. I did not see them. To me
 they came down. To me I heard them coming. I looked-
 around then I saw them. Stone for them I picked up.
 I threw at them. Over me they skimmed. Yonder west
 upwards up they flew. Three times with me they came
 when fourth time up they flew. Far I could not see-
 them they became. Still I walked down. Those working
 near them I was coming just as on me it lit, 'isgannidai.
 To it right side my shoulder it put its claws in. Then
 'astealdilkaeci back of my neck he put its claws in. The-
 blood flowed.

After that I was dead. Far up they took me. When-
 they let me fall down; when I fell I did not know anything.
 Long time afterwards I came to my senses. I got up.
 I look around then still around me they were circling.
 Those working to them I went. They too were looking-
 at them. Among them nearly with me they came down.

After that I felt rather crazy. Four days with me (?)
 all the time (?) my tipi inside I sat even above me
 screaming I heard them. Fish for when I went I went-
 in water beside me fish beside me it threw. When it-
 came out fish when I brought back everybody saw
 where it put its claws. While I slept at night I saw them.
 They said to me, "Your body with it our strength to you
 we give. Why stone with did you throw at us? If you-
 had not done that very with strength to you we would-
 have given."

B. Second Narrative

They picked me up. Where I fell, I fainted. By me
 they sat. Big one bird said to me: "These my claws
 you may have. Take care of them. Then long time you-
 will live. Old man you will become. Not bad these
 to you I give. Very they are holy. From them I am-

dī na ʼis lī na ʼa sī nī gūL ī da nī ka da gīs lī dū
 gū dja na ga gī nīs nī dji nī tsī na tī ga ha ma gū lī nī
 k'a sī da gī L'ū gū la L'ī kī ʼis ga nī dal ʼi ʼis t'a
 ha nī yū wū lī ya na ga gī gī nī dji lī t'ī gī
 5 na hī gīL ʼin na ʼa ʼi gī na hil la ʼa dī da na ga
 mī gī nie nīte dī da t'a ts'in nīL k'a wū da
 ma gū ca tca ʼa ʼi wa tī ga dza na dī na nī līn na ʼa
 da t'a ma nīs da ta nī dū wa ha ʼa dī gī la t'a
 ʼaL t'a hī ʼi ts'ag ga sis ka ka ʼa mī naḡ ga dīs ka ta
 10 dū dī naḡ tsī ta ʼa wū sa gū nī nī ya gū la ʼis ga nī daj.
 saL t'an na sī gīL gaL ī gūL gī mī sī sīs gī la da sī ka ga na
 na ga nī na dīs la ʼa ʼi ts'ag ga teū ʼi la k'a ʼi ʼis t'a
 ha nī sin nī djū saL t'an na sī sīs gī da sī ka ḡan na
 nīn na dīs la ʼa yū wa wū sa dī gī na ga nī ga ʼi
 15 ma ga gī na gū la ʼis dū na ha nīl la da ha gī la mīn na
 na ga tsī gī gī nī ʼa t'ī gī na ma ga gī nī la na wū sa
 dzan na dī na gī lī na ʼa gī mī naḡ ʼi gū la sa ʼa t'ī gī kō wa
 nī ts'ī k'a gū na naḡ

A KNIFE, A WAR MEDICINE

ʼi ta na gī nīs Lō na ʼa yīL gū la sī t'ī gī ʼis lī
 20 Lək ka za mī na na teī gīL nīe nī cī na ja tca dū
 mī līl la ʼa ha teī teī nī la ta ʼa la gū zā' nī cī na
 jaṭ tca mī līl la dī sis tsit mī tsis k'iz za dī sis te'ūl
 dij gū mī zī sis gūt gū nīs na is t'ī ga mīL dīs ma
 dī gī sī maḡ sa ʼa ka gū ʼis Lək ka mīL ʼis teūt
 25 na dī sī dal dī ʼis lī mīL na eis teūt la dī na dī sis ma dī
 ʼa kin na mīL na dī nīl sī ʼa kī yī maḡ ʼaṭ t'a
 lī kiz za tsin nīs k'a na gīs cīe nīe ʼis t'a na sis tī na ga
 ʼi ta na gī nīL lū mīl la dī ka dī da sī gīL teīl laḡ sī
 ta dī dīl hī līl la sa ʼa gī na ʼa da cīe teī teī t'ī gī
 30 gū gūL ʼi ʼi līl la sī nī gai
 mīs t'ū tī ʼi līl la ta dī dīl gwa gū nī lī sī ga
 wū sa dī na lī gū la sī nīs t'ī ga mī ga nī sis tī na ʼa
 dī gī ma ga gī nīs ʼa
 mīl la dī ka dī sa ga gī nī ʼan na ʼa ʼa t'ī gī da sī
 35 na nī sis laḡ na ʼa
 gwa gū nī lī dī na gīs la cī na dji na na gīs tsan

living. I although (?) now I am sorry for you. Not good to you gift (?). Your dancing hat right side tie it on." The other one hawk in turn said: "That my friend to you he gave the same we two own. Those are ours. These now to you I give this all on earth soon you will learn. And very long time you will live. Things I cannot do there is none. These all different-kinds birds are my children. The one I want I do not lose. In the future be wise. Hawk like me do not kill. If you kill them my claws from you I will take away." The large bird, the other one in his turn said: "I too like me if you kill my claws I will take away. In the future these you we give take care of. Another person if you give you may do it. For it to you he gives something. That person to him you give it in the future long time he will live. I will look at him. Here to you we finish talking."

A KNIFE, A WAR MEDICINE

My father made it. With he gives it then horse one for it they offer. Cree dead body not with it back (?) in vain he runs. Once only Cree dead body with it I ran up. One side of its scalp I tore. Four times his back I stabbed. Ten times with it I went to war. This my knife twice horses with I captured. When we went home horse with it I captured again. Another time when I went to war two men with it we killed. Two knives used to be. One on the ground I offered bad because I dreamed. My father made it. Bear from with it toward sky praying to me he gave it. He painted me then the knife with he threw at me.

Pipe with he prayed. "Happily my son in the future may he live. By myself of it I dreamed this to him I give."

Bear to me he gave it. That from I made it.

"Happily may I live. My relatives may I see again."

WEASEL GIVES A WAR MEDICINE

gĩn nĩ ga na gĩ nĩL Lũ sin nis Lĩ dĩ L'ac dĩ ga ẽĩ
 ẽĩ wa t'ĩ gĩ ta sit tsa dĩ nĩ gĩ nĩ ga tsa kũ sig ga ẽĩ
 ha nil la la da nĩ ẽĩ Lĩl la dĩ ha gũ yĩ sa
 nĩ tsĩL t'ũL la da ha gĩL la da nĩ kĩ gĩ tea zã ha dĩ kat da ẽa
 5 nĩ nĩ nĩ lin na dũ ha dĩ ka da ẽa nĩ na nĩ yạt dĩ ẽa gĩ la
 dĩs ma dĩ sa ga yĩs ta ha sis nĩ na ga nis ta
 nĩ ts'ĩ gũs tin na gũ gũ na teĩ tsĩ dĩ ya dĩ ẹan nĩL ẽĩ
 nĩ lĩ tea min na sa ga nĩL ta
 sis la sa ka la t'a yĩ dũ wa sin nĩ zã ẽa k'a
 10 gĩs na sa ga teĩL ta dĩ la t'a ka t'ũ na ga kũ gĩ dal
 teĩn naL ẽĩ sĩ nĩ gĩn na ga ẽĩ Lĩl la ẽa teĩt L'a sa da
 ẽĩ da teĩ nĩ cũL ẽĩ t'ĩ gĩ ẽĩ tea na zã dĩ nĩ gĩ na ga
 ta sis tsũ sa ga nĩ tsa la da mĩL gwa tsis L'ũ
 sĩ ẹa na k'a sĩ nĩ kẹk ka ta teĩs teĩz ẽĩ ka ha lĩ tsa ha
 15 ẽĩ Lĩl la sĩs zẹm mĩL a ẽa ka t'a mĩ na sa ga ta ka k'a
 yĩ nẹg ga k'a ta na dĩL sit dĩ dĩ ka sit da sa ga nĩ ka
 tea tẹg ga dĩ ka sit da
 mĩ na sa nĩ sis da na tsin naL ẽĩ ma na dĩ nĩ teũ dĩ
 dĩ za ka gĩ teaz yĩ ẽaL ẽĩ wa naL ẽĩ ẽĩL nĩ la t'a
 20 na tsin naL ẽĩ dĩ gĩ tsũ i gũL sil la ẽĩs teũ dĩ za ka
 gũ ts'ĩ sĩ la L'ẹk ka na gĩ gĩs kẹs dĩ dĩL t'ẹn nĩ ta gĩs sil la
 sil la ẽa la nĩ gĩs teũ ha sis nĩ dĩL na siz za ka
 gĩ yĩ ẹan nĩ teĩ teĩ dĩs na gĩ mĩ sis t'ĩ gĩ gũL ẽĩ dĩn nĩ
 zã na gĩ dĩL nĩ yĩ gĩn na ẽĩL dĩL gĩn k'a nĩ dĩ nĩ
 25 ha sis ne na ma teĩt dĩjĩn na ẹas ka dĩ ha gũ gĩs sa da nĩ
 nĩ ts'ĩ dũ xa la t'a ẽa ha gĩL la da dũ nĩL lin nĩ
 ha dĩ ka ta ẽa ha ta nĩ dĩjon na ẽa sĩL nĩ ẽa t'ĩ gĩ gĩ nĩ ga
 ẽa la nĩ lai ya ka ka tsis ga sin nĩ zã da ẹĩc dĩja
 ẽĩ gĩs ẹĩn nĩ gũ ha dĩ nĩ ẽĩ gũ ha nĩ nis ta dĩ nĩ gĩ dĩjon
 30 (Repeated as follows: yũ wũ nĩ gĩs ẹĩn nĩ ẽĩ wa da gũ ga
 nin nis ta dĩ nĩ gĩ dĩjon)
 gĩn na ẽa dĩ nĩ ẽĩ ẽa t'ĩ gĩ da gĩs L'ũ

WEASEL GIVES A WAR MEDICINE

My older brother made it. Daytime when he was riding around he saw it. Then he fainted. This my brother weasel said, "My son, gun with short distance if he is shooting if it comes out your coat only it will enter. Your flesh it will not enter." When he came back he made it. When I was going to war to me he gave it. He said to me, "To you I will give it. I do not want to lose you. Dreadful place you are going. This you may have. Your horse for it to me give."

My friends all are not. I only still I live. To me when he gave it all men came in. They looked on. I my brother with him back of fire we sat. I took off my clothes then my breech cloth only this my brother painted me yellow. My front hair in the middle (?) with it he tied it. Along my arm its tracks he painted red. White man's paint with my shoulders both its holes, on my chest moon still when it is new he painted. On my back sun he painted.

In front of him I sat. They were looking at us. (A grass) in his mouth he put. He chewed it. Then, "Look," he said. All looked at us. "This do not let go." My hands he held. His mouth from my palm he threw bullet. It was hot. My hands he held together. He told me, "Swallow it." My mouth when I put it in vain I tried to swallow, although I tried. He himself only could swallow it. Its song he sang. When he finished singing he said to me, "Your enemy even short distance gun at you will not wound you. If it shoots not your flesh it will enter. You will become old," he said to me. Then my brother said truly. My friends are all killed. I only I am old.

As when I first saw you you told me I will give you away. This person will be old.

That place I saw you then now to him I will give you away. This person will be old.

My brother, where you said there, I will tie it.

ROCK GIVES A WAR MEDICINE

tū teū ga tsa teū ka yī ǵa teaz zī lī ʼa l la dī yī ǵa
 nāt tac dī dǵi dǵin nis sī yī ǵa yit ta tū dū ʔan nī
 dū teī teī ʼi lī l la ta gī zit tsa ʼi ha nil la la
 na gas t'a dī t'a ka sī ǵa ʔan nī ta teī ʼis kī ya ʼi
 5 ha nil la ʼi ta' ha lī tsa ʼa tein na sa ga gīn nīn nī
 ha kī teī ʼa tsin na sa ga gī nīn nī ʼa t'ī gī ʼa kī
 ʼa ka nī ga na ʔate tea ʼi ha nil la gū nī ya la
 ha lī tsa ʼan nī na ha ʼa ha kī teī ʼan nī na ha ʼa
 teīs teit dī da nī ʼi l teūt la sil līn na ʼan nī l ʼin na
 10 la sin na ʼa sī zī tsa ta gal gai dī dī t'ʔan nī nī ka
 na ka gū la na gas t'a sī ǵa na nī ta cī
 tsa ʼan nī ʼi ka sī ha dǵa ha kī teī nī tea wa
 ʼa dǵa ha lī tsa ʼa dǵa teīs teit dī da nī ʼi l teūt
 sis t'ū t'ī gī dī dī t'ʔan nī mī ka na ka

A PAINTED TIPI

15 la ga dis tsī ʼi wa t'ī gī sis zīs gī lī kī za nī dzin nis ʼi
 ta sis tsa la ʼi wa ka wa kū yī ga sis da la ʼa t'ī gī
 ka t'ī nī ʼas sis nī na ga da da kō wa ʼi wa t'ī gī sa ga
 dis dǵin ʼi wa na gū dī kai la na gū sis dǵa la ʼis lī
 mī ka ta sis da nī dū wal a ʼis lī gal la sī sit da
 20 sī kī gī tea sis la sī ka la t'a nī dū wa la

FINDING A BUFFALO STONE

tsa xa nī k'a t'ī ne mī ts'a yī ka ʼa kin na
 ma ta nas dīn na ts'ī da tsa ta sin na la gū kū ts'ī dī ya
 lī lī l la kwa la' ʼi wa t'ī ge te'ī dǵin la mī nas ga
 yī dīs ts'a la yī t'ī gī te'ī dǵin nī gū ts'ī dī yal la tsa
 25 xa nī na dī ʼa la dī tī gī la yī dǵin nī xa nī dī teī
 xa nī nas ʼa ga ʼa ts'īs ʼin nī dī te'ī teiz dǵi nī dū wa la
 dī nī ts'ī ka nī na dǵa na gū dī gai xa nī ʼit dū wō'
 kū dal lī yīs nī la xa nī gī dī l ʼis nī la ʼi wa t'ī ge
 tsa xa nī ʼi na nī ʼa la yī dǵin la xa nī kū yī dal la
 30 nas ʼa ga ga ī ta dī nīs ts'īs dī nī ts'ī da tsa ta sin na ʼi
 k'a t'in nī yī ga nīs da' ʼi wa t'ī ge yī wū' ts'ī ka

ROCK GIVES A WAR MEDICINE

At a lake large rock beside it sweat-house when he-made beside it he slept. Four days by it he slept. Water he did not drink. He did not eat when he became thin. The stone said, "My son, I pity you. Why beside me do you sleep?" The young man said, "My father, old man being me give. Chief being me give. These two for them by you I sleep." The stone said, "You are wise, my son. Old man you will become. Chief you will become. Seven guns you will capture. My son, my flesh you may have. My son, it is I. My-name 'stone goes in the water.' Bullets from you will fall off. I pity you, beside me because you slept."

Stone what it said so it happened. Chief great he became. Old man he became. Seven guns he captured. One shot him then bullets from him fell off.

A PAINTED TIPI

Evening (?). Then I was killed. One day I was dead. Then tipi inside I was sitting. Then man told me your tipi this tipi. Then for me he sang. Then it was morning. I woke up. Horse on it I was riding was gone, saddle, my blanket, my coat, my-leggings, my moccasins, all were gone.

FINDING A BUFFALO STONE

Stone buffalo. Man his wives two. The opposite-side girl poor for wood she went. Dog with she-got it. Then some one singing close to her she heard. That place some one singing to it she went. Stone buffalo she picked up. It was this was singing. Buffalo wood buffalo corral where they made what they ate was none. This girl came back. "At dawn buffalo you drive they will go in," she said. "Buffalo are-coming," she said. Then stone buffalo she put down. She sang. Buffalo went in. Corral they filled. This girl poor man he married. Then that one girl

nī tēō wū ī mī L'a ga la dī da 'a t'ī gī gū ts'ī yī djin nī
 t'ī gī xa nī kū dilte yī djin nī t'ī gī nī t'ī gī
 gū ts'ī xa nī nī Lā 'a gū dja 'a t'ī ge gū ts'ī xa nī
 kū daL gwa gū dja yī gī ts'ī ka da sī tsa xa nī
 5 yī gin na yī gin nī t'ī gī

WILD PARSNIP GIVES A MEDICINE

ha lī tsa gī dū wa sin nī ma gū nī ca nī ka ma k'a
 Lī dī dac cī cū L'a ta⁶ nī yal la 'a t'ī gī na ts'iz zī
 gwa 'ī la ha lī tsa mī tsa ga dī gū ca ga na gū da tīz la
 'ī gī cū L'a ta ha lī tsa gwa dja gī la sin na 'a cū L'a
 10 mī tis sa na gin na gī 'īn dī cū L'a gū nī na dī gī 'a la
 la sa nī na ha 'a ha lī tsa teī tc'a gwa nī na ha 'a
 cū L'a ha lī tsa 'a dja xa na dūc ca 'a djaḡ gī t'ī gī
 zā' yī dū wa

⁶ *Heracleum lanatum*. Michx.

elder her place she sat. Then after that she sang
then buffalo used to go in, she sang. Then after that
buffalo plentiful became. Then after that buffalo
came in it became. That girl from her stone buffalo
its song they sang.

WILD PARSNIP GIVES A MEDICINE

Old man has died, I I knew on the prairie he was-
wandering in the wild parsnip he went in. Then one-
standing he saw. Old man his hair very white he-
was leaning on a cane. There among the wild parsnip
old man he had become. "My son, it is I, Parsnip
its cane." When he looked again parsnip like it stood-
again. "My son, like me you will be. Old man small
you will be." Parsnip old man he became. He was-
crawling out when he became only he died.

NARRATIVES

TCAGUCAGGA, THE WISE SARSI

- yū wū dʒan na ha li tsa tɕ'a gū ɕag ga miz zi^ə la
 gū nīs nən na mis ka ka La t'a ts'it don na' ɛis t'ən nī
 gū ga la t'a ɛal la k'as t'a ca tɕi ga da da gīl L'ū'
 ɛas nī ts'i gūs ts'ū wa ɛa ga ɛi ts'in na ɛi tɕi da nī'
 5 ɛa ləl la yī ga cas tsī sīt L'a sīn na t'i gī gū' yī ga
 ɛəl ləl la La t'a k'as ɛi ka na gī gī ɛat gū ga gī nī la
 xa sa daL ɛiL nil la ɛis ga ka ɛi xa gī gī daL Lī t'i gī
 k'as Lai yī ga gīL t'i ha li tsa ɛi ɛi dī nī djū
 dīL t'ən na k'as t'a Lai gī gaL tī ha li tsa ɛi L'a ga na tɕ'is tɕ'i
 10 gū nī ts'i na nī ya mis ka ka ɛi gī gī nī ts'i xa na tɕ'is tsis se
 na gī nī daL la' ha li tsa ɛi ha nil la ɛa Lī sī daL La ɛa
 ɛi ts'a ha ɛas ts'a siL dīL ts'it sin nī na hīs t'ū ɛi wa
 na nī dū na hīs tɕ'a gū sa ga na gīl lən na i tɕi da nī
 i Līl la Las sī sī gaL xal i ɛi ts'a ha ɛi ɛi jīL djī Līl la
 15 ɛi wa ɛi tɕi da nī i Līl la gīL dīs tsit yī ga na dīs La tī
 gūs t'i ga yī gā na za na ɛi dīs sī ha li tsa ɛi ha gīs nil la
 tin nī ya' dū ɛat da dīn nī dīa tī gī yal la nīs til la
 ɛal ts'is dīn na gī gī Līl la gī dīL tsit da t'i gī gū wa das sī
 Lī k'ū yī ga na ga nīL t'ū
 20 ɛas nīt ts'i gūs ts'ū wa zā' k'a na zit ha li tsa ɛi
 yī ts'i gū naL La ha nil la sa gīl gūn nī gūL sin nī
 djū nīs t'ū ha ɛa' ts'it da ɛi ɛā ɛis nil la dī tɕi da nī
 ta dī tan nī Līl la ɛas k'a na dac yī yīL Lī Līl la ɛi wa
 gīL dīL tsīt yīs sī hī gūL ga ka gīL L'a i tɕi da nī i Līl la
 25 na gīL gīL ɛi t'a ka dū ha ləl La na hī sī hī gūL ɛi t'a ka
 ha li tsa ts'is daɕ ga da na tɕ'a tī ha ləl La ha li tsa
 na gīs naL La ɛas nī ts'i gūs ts'ū wa ɛi la ɛis tɕūt dī Līl la
 Lī gī dī cūj yī ga ɛa nī t'i da tī gīl la ha kī tɕi nī tɕū wū'
 ɛis nil la ɛiL t'ən nī gū wa xa nī gīl la na da daL
 30 ɛiL nī kū na gī gī da la La gī nīL taz ɛa t'i gī ɛi L'ag gī
 gī nīL taz dī ta ta gī dī dī tsal La gī mī ta ha gī mīL nil la
 ha t'a səs ts'it ts'i la ta dī das tsa gū

NARRATIVES

TCAGUCAGGA, THE WISE SARSI

Over there long ago old man Tcagūcagga was his name. Ten his children, all boys. Arrows for them all he made. Quivers tipi poles (?) he tied on. The youngest for him bone bow he made. For him bears-head small like a hat for him he made. All quivers when he untied to them he gave them. "Let us go out," he said. The young men went out then quivers they tied on. The old man himself too his arrows in quiver he tied on. The old man west toward he stood. His sons towards him east they stood. The old man spoke, "We are going to fight each other. The oldest first will attack me. I will shoot you. And you when I do not hit to me who runs up bow with he may club me down." The oldest shouting with and bow with attacked him. To him as he was coming just then his arm through he shot. The old man said to him, "Walk away. You are not strong." He walked away. He lay down. One after another with them when he fought then he hit them. Nine he shot.

The youngest only still stood. The old man to him spoke. He said, "You will not care for me. I too will shoot you." The boy, "Yes," said. His bow taking up with he walked back and forth while shooting. Then he attacked him. Although he shot him he ran to him. Bow with he clubbed him. "Why did you do that? Even if he was shooting at you, why old man like that when he shot you you do that?" Old man when he came to his senses the youngest his hands while he held he led him around. Of him he was proud. "This one great-chief," he said. Arrows for them he took out. "Let us go home," he said. They went in. They lay down. Then in the night when they were lying they were groaning. Their father said to them, "Why you have not boils do you groan?"

- 5 ʼa t'i gī gū ts'i te'as din na nī cī na i Līl la
 na Lī gil dilte ʼas nī ts'i gūs ts'ū wa ʼi nī cī na ʼis teū dī
 t'i gī tsīL i Līl la zā' La sī da gūs tsal ha t'in nī
 dza na nī cī na Las sī das tsal ha nī da nī dza
 10 ʼas nī ts'i gūs ts'ū wa ʼi gū tī gīs mai gim mit ta gī ma
 zā gīs da ʼa t'i gī nī cī na gī mī k'ac gā' dza na
 teī teī nī na gī dal La ʼi wa t'i gī gim mī ta gim mək ka
 dī ya nī cī na ga na gī yal la ha lī tsa ha t'a nī t'i
 ʼis ts'i nīl la sīs ka ka ʼa ka da ca ʼa has ts'in nīl la
 15 da gūL dū wa ha te'a gū ɕag ga mis ka ka La t'a
 ga gā ha lī tsa ʼi ha nīl la ʼā gwa gū nī lin na ka
 ʼa gīn nī La la ʼa t'i gī gū nīs nən nī nī cī na yī ga la
 mis ka ka ʼa gī nī t'a'
 na dis dja la dī ts'ai ya ts'i kū na gī dja ha nīl la
 20 ts'a tea na his ka ka La t'a ts'i gī gā' ʼi wa sī nī
 gū nīs nən na nī cī na yīs gā' mī ts'ai ya ʼi ha nīl la
 ha lī tsa da ʼi zā na ts'i zīs gā la ha lī tsa ʼi xa gī yal la
 ʼi teī ta nī yal la kū k'a ʼa da gū la La t'a ʼi teī ta
 kū nī da sil la ga dī kū na gī dja la ha nīl la yū wū
 25 da dīl tsa dī i teī ta na nī na' dū na gī zīs ga ʼa ʼi wa
 mī ts'ai ya ʼa t'i gī na nī na la La t'a nī cī na ʼi
 mək ka ts'i dīs da la ma ga Lī xas tīL la ts'a ʼil la
 mī ʼi L'ai yī k'a tsit dīn nīL tsil la ʼi L'ai gī dā mī ts'i
 sit dī dal la ʼa t'i gī ʼi L'ai gī ha lī tsa ʼi kū k'a
 30 ʼa ta gū lai gī kū Līt ta dī gī lal la La t'a dī lī tea ka
 da da gīs L'ū la La t'a i teī ʼi ʼa kū nī dī has da gū nal La
 ʼa t'i gī nī cī na ʼi ha nīl la ka wa gū La na da dāl
 ʼis nīl la gī ma ga tsaz tsit Lən nī sa gī gī nī zīn nī
 ʼa t'i gī La na gī dīs yīz ʼa t'i gī ʼi L'a tsī ha lī tsa ʼi
 35 nī cī na kū k'a gū wa na gī yal la na dīs dja la
 kū na gī ya dī ts'a ya has nīl la ʼən nīL dīs sī da nī cī na
 La na gīs zīs la ʼa t'i gī dī na gī lī la gū dja
 Lī gī dī nəc
 ʼat tsin nīL t'an na ʼi ʼat dī ʼis dū na teis te'in na
 40 sīt dən na nət dīt dīs dai gī dī ma t'i gī nī na gī dal Lī
 t'i gī ka dal gī gī nī ts'i ka gū gī nīj gī gī nī ʼa ha ka
 teī teī gī gī nī ʼaL La ʼi ta' ʼi dal t'ū ts'i da dāl
 ʼis zī ʼa git ta ʼal lī nī na na gəl LaL ʼa t'i gī na gī na

Then after that by themselves Cree with they went-to fight. The youngest Cree when he caught then axe with only he knocked him down. He did that long time Cree he knocked down. After a while the youngest led-the war party. Their father, their mother only stayed. Then Cree killed them. Long time not they were-coming back. Then their father for them went. Cree-camp he came. "Old man, what do you want?" they-asked. "My sons for them I came." They said, "Here near Tcagūcagga his sons all were killed." The old-man said, "Yes, well you did to them." Then ten Cree he killed, his boys as many.

He went home. To his wife he went in. He said, "Old woman, our children all they have killed, but I ten Cree I killed." His wife said, "Old man this time only they will kill us." Old man went out. In the brush he went. Camp ground he fixed. All brush firewood he placed about. From it he went in. He said, "Yonder in the middle in the brush put the-tipi. They will not kill us." Then his wife there moved-the tipi. All the Cree for them came. His tipi smoke coming out they saw. This side of him where he could-not see they stopped. At night to him they went. Then that night the old man fireplaces which he had made fires he lighted. All his dogs he tied up. All the trees were lighted up. He kept talking loud. Then the Cree said, "Tipis are many. Let us go home," they said. Of him they were afraid. There were many they thought. Then those they ran home. Then next-morning the old man Cree camp place to it he went. He went back. He went in. His wife he said to, "As I-told you Cree those ran home." Then they were saved. Well they camped about.

Those who were killed after them others seven boys were born. They went to hunt. Then they came back then lies to him they told. They tried to fool him. In vain they tried to fool him. "Father we shoot to we are going. Where we kill meat we will put there then

ha li tsa ɛ̃ ɛ̃ ɛ̃s nil la gĩ dis da la tea teĩ ǵa
 ɛ̃ ǵĩ sɪl ǵĩ la ha li tsa ɛ̃ m̥as tĩ zǎ ǵa na n̥ac la
 ǵũ lɪl tũ zǎ' ɛ̃ da la ɛ̃at t'a ǵũ ǵũ ɣan na ka
 hai ǵĩ nil la na hĩ ta has dɪ nĩ' m̥as tĩ ǵa ɛ̃al lɪ nĩ
 5 na nal ǵa ǵũ lɪl tũ dǵũ ɛ̃a t'ĩ ǵĩ mĩ ǵa da nĩ ǵĩ nil la
 nĩ na ǵĩ nĩ dal dɪ dɪ ǵĩ ta ɛ̃in na ǵa ǵĩ dɪ ǵĩ nĩ ɛ̃a lɪt t'a
 ǵĩ ǵĩ nĩ ǵĩ ɛ̃al ha li tsa ɛ̃ ɛ̃ ɛ̃s nil la nĩ t'ĩ ǵĩ na ǵĩs na
 ɛ̃ wa t'ĩ ǵĩ na nĩ na ɛ̃a lɪ nĩ sɪl la ɛ̃ ts'ĩ ǵa na n̥al dɪ
 da nĩ ɛ̃ ǵa na ǵĩ ǵĩt da m̥is ka ka ɛ̃ ha ǵĩ nil la da ɛ̃at t'a'
 10 ha li tsa ɛ̃ ha nil la ha t'a m̥as tĩ ha t'a d̥al nĩ i
 ǵũ lɪl tũ ɛ̃ ɛ̃as da ǵũ dɪ l'ũ k'a tũ ɛ̃al da nĩ
 ɛ̃a tsan n̥at da sɪ nĩ ǵal ɛ̃ai ɛ̃is nĩ ɛ̃ wa la t'a dɪ teĩ
 ǵũ lɪ ǵĩ dɪ ǵĩs sũz ha li tsa ɛ̃ ha nil la la t'a ɛ̃al lɪn nĩ
 ɛ̃ k'a i ǵũ lɪ ɛ̃al t'as ɛ̃ wa la t'a k'a nɪt t'a
 15 ǵĩ ǵĩ ǵa nɪs teũt la t'a ɛ̃a ǵĩ nil t'a la t'a ɛ̃is teĩz
 dɪ sɪ ɛ̃ da na n̥al la
 mĩ ǵa na ǵĩ sɪ nil la ɛ̃a ǵĩ dɪ dɪ n̥al t'al i ǵũs t'ĩ ǵa
 mĩ k'a sa teũ ɛ̃a ǵĩ n̥al has na ɛ̃a dɪ ǵa na ta dɪ dɪl nɪs
 ǵĩ lɪl la ɛ̃ ts'a ǵa t'ak ka dɪs nĩ' m̥is ka ka hai ǵĩl nil la
 20 dũ ts'is na dɪ gwa t'ĩ ǵĩ ɛ̃ ts'a ǵa t'a ka ts'it dɪ nil la
 da nĩ ɛ̃ ɛ̃an nɪl t'a ǵĩ ǵũs t'ĩ ǵa ɛ̃is teaz zɪ ǵũ gwa dɪ
 na t'ai dzil l̥as sɪ dũ ǵĩ ǵĩs tsa kũ na nĩ t'ai ɛ̃a t'ĩ ǵĩ
 dɪ nĩ zǎ' ǵĩ ǵĩ zɪs ts'ĩ sɪs ka ka ma ka na dɪ ǵal t'a dɪ
 dɪ na dũ ǵas t'a ǵũ la sa

FAMINE RELIEVED BY MAGIC

25 dza na ǵũ sɪn ne ɛ̃ ta mĩ ta ɛ̃a t'ĩ ǵĩ te'a dɪ tǎ
 ma ts'in na la mĩ ǵa tsit l'a mĩ tsa na ǵa zũ la dɪ ts'it da
 ka ǵĩs dla k'a nĩ t'at tsɪ lɪ ǵĩ ǵĩc nĩc dɪ da ǵa ka tsit l'a
 ǵũ sɪ t'a la' mĩ ǵa ǵat tsat dɪ dǵi dǵin nĩ sɪ ha ǵĩ la
 mĩ ǵa ǵĩl na' dũ wūs k'a ǵĩl teũz dɪ t'an nĩ t'a ǵa
 30 iL dũ wūs k'a nĩ t'az mũ wūs ɛ̃ dzaz zɪ wūs gwa dja
 ts'ĩ ka ǵa ǵĩ nĩ ta ɛ̃as te' ɛ̃an nɪl tsal ǵĩs nil la ɛ̃ wa
 ɛ̃a ts'at tsɪ ǵĩl tsil mĩ ǵa ha ǵĩ ts'in nĩ ta ǵan na ǵũ dɪ tsɪ
 ǵat dɪ nɪs da la t'a ǵĩ ǵĩ teis ǵũ l̥am ma ǵĩ ǵĩ dɪs ta
 dũ ɛ̃a ǵĩ ǵĩ nɪl tǎ ɛ̃ wa t'ĩ ǵĩ ma ǵa n̥ai ǵĩ ts'in nĩ ta ts'it dɪ
 35 ǵĩ k'a ǵil ka mũ wūs k'a na t'a ka na dɪ dɪl ɛ̃az

we will move there." The old man, "Yes," he said. They went. Beside cottonwood they killed. "The old man willow only by he camps, slough water only he drinks. Let us see he is wise," they said. "Our father we will tell, 'Beside willow tree meat we put. Slough-water too there by it food,'" they said.

When they came back their father to him they said it. At last they fooled him. The old man "Yes," said. "Over there I will camp." Then he moved camp. Meat lies to it when they moved, to the food they came. His boys said, "This is the place." The old man said, "Where willow tree where you spoke of? Slough water where is it? This prairie water do you mean? At last (?) you fooled me," he said. Then all wood he put on the fire. The old man said, "All meat fat even cook." Then all was cooked. To him they gave it. All he ate. "All I will eat, I said. Here put it."

Beside him they put it. He had nearly eaten it then his neck large became. While he ate his arms he lifted with bird like he sang. His boys said, "Not you eat while bird like you sing." The food when he had eaten just then like a hawk from them he flew. To the sky where they could not see him he flew up. Then singing only they heard. "My children on account of it you acted foolishly people I will not pity."

FAMINE RELIEVED BY MAGIC

Long ago I my father his father then was holy. There was famine. His son small was hungry. His blanket foot skin he cut off. He put it in the fire. Calf's foot small it was cooked. His son ate it. Four days he did this. His son ate it. His leg he covered. Hawk feathers with his leg he cut off. His leg deer leg became. Woman to her he gave it. "Chop it in half," he said. Then she chopped it in half. His son she gave it. He ate the marrow. He had enough. All ate. They passed-it around. They did not eat all of it. Then to him they-gave it back. Blanket on it he put. His leg as before he put out again.

tc'a t'in nī nī cī na gī dīs ts'a la la ka zǎ nī cī na
 ha lī tsa L'ū ga na ta la L'ū ɛi līl la ɛi nīl t'ū
 ma gū dīs dīlā tī dī dji dzin nīs sī gūs t'ī ga tai ɛīs wūts
 dīs djaç gwa dja mī na' dji na ha gīl nīl la ɛi t'a ka
 5 dī nān nī la ha ka gim mī nīl tī ha nīl la ts'ǎ kū tī ga
 Lī da sūs kū ɛ na dīl la tī līl la ɛi dī dī dāt L'ic
 xa gī ya Lī dī gī ya kū ɛ mīl dīs nūc Lī ta gī gūl
 nī dū wa gū ts'ī L'a tsan na gūs t'ī ga kū ta ta ka na cī dja
 mī lin na ɛi ka na t'a dū ma gū dī la ɛas da na dja
 10 ma na gū dīs la dī dji djin nīs sī ka wa dīj gū
 Lī dī gī ya ɛal da na t'ite ma na gū dī djaç cī ɛa t'ī gī ka wa
 dū gū dja dī dīlā dū gū ga yīl nī
 gū dīs gal dī mīt ts'ai ya ha gīl nīl la yū wū ha lī tsa
 mī ts'ī dī ca mī ga nīs ta gū dja ɛa na nin na ha ka
 15 ha nīl la ha nī nas sī gī ts'ī kū gī yal la ha lī tsa ɛi
 ha nīl la ha t'a nī dja gū ts'ī ka ɛi ha nīl la nī ga
 nīs ta gū nī ts'ī dī cī ca ɛi L'a tsī sī ka la ts'ī na dīs dja
 sī ka la gū dja na nī la ha lī tsa ɛi ɛǎ ɛis nīl la
 ha lī tsa ɛi ɛis Lī ma gū nī lin ne ɛi wa gū sīl la djū
 20 gū ga nīl la ha nīl la da na dī dja nī ka la dī nāl la
 nī nī ya dī mī ka la gū dja na dja la
 dī nī ka t'in nī ɛi L'ai yī ka ɛiz za ga dīs sit xa nī
 ɛai yī wa i līl la i nīl t'ū ɛai yū wa gī tsa da ta ts'a
 ɛis nīl la ha lī tsa ɛi L'ū i līl la dī na ha līn nī gū dī nīte
 25 ts'an nāl dī xa nī ts'īs sīs gī dī ɛis ga kū wa ha līl la
 ɛai yū wa ɛis tēi dji k'a nāl gīs sa ga ha gī gī lāl la
 ɛai yū wa dīl nī k'ī mī tsa ga ɛi ts'in na gū mī tsa ga
 ta gī nī kai ɛa t'ī gī la tas ts'a ha lī tsa ɛi ma ga
 la t'a Lī gū ts'īs sin la ɛi tēi ta mī L'ū wa i līl la
 30 ɛa na ts'it dīs xal

BROKEN-KNIFE RELIEVES FAMINE

tcū t'in na la miz zī mās mī kal tū nī ka gū dī dī yīs na la
 ma tsin na ɛa t'ī ɛīs sin na gū ɛīs laj la kū tsī gī da la
 ha nīl la la t'a ha nāl dāl na hī da nī t'as sa da
 ɛi tēi t'a nī ca ɛa t'ī gī gū ts'ī dī nī dji gū ka wa
 35 gū mai ya tēit dīs la ɛi wa sas t'ūt gū la yū wū

Doing wonders Cree heard about it. One Cree old man herb he dreamed about. Herb with he shot. He became sick. Four days then he became thin. Black he became. His relatives said to him, "Why do you not get well? Try your best (?)," they said. "Outside fire very make." Fire it was started when he painted himself. He went out. He went in the fire. Fire blazed with him. Smoke went up. He was not. Short time then fire he came out. His flesh was as before. He was not sick. As before he became. He was sick again. Four days after four times he went in the fire. He became same again. He was sick again. After that he did not doctor himself. He stopped.

When it was night his wife said to him, "That old man to him I will go. By him I will lie. Well you will become." He said, "You may do that." To him she went in. The old man said, "What you come for?" The woman said, "By you I will lie to you I came. Tomorrow to my husband I will go back. My husband well make him." The old man "Yes," said. The old man horse good and clothes too to her he gave. He said, "Now you go home. Your husband will get well." When she came home her husband well was again.

This man secretly became angry. Buffalo marrow with he shot him. "Marrow when he eats he will die," he said. The old man herb with people he always does with. When they moved camp buffalo when they killed young man he said to, "Marrow may I eat break off to me give it." Marrow when he swallowed his throat like a bone his throat stuck in. Then right there he died, the old man. At him all laughed. In the brush his herb with they threw him in.

BROKEN-KNIFE RELIEVES FAMINE

It was a Sarsi. His name knife-broken. He led the camp. There was famine. Then he invited them. They came in. He said, "All go out. Your guns load. Here in the brush I will go. There from moose like camp from

- gū la gū nī ʼa dī ka wa ʼaL nīt tsī yī nīs t'ū na
 sī zīs ga ha dja la tī teiz zīL gī mīt tsīs na nat tsīs ʼaL
 La t'a ta na tsīs La mī tsīL na mīl lin na teī tea zǎ
 k'a tsin nī t'az mis Lai a ʼī teī t'a na gī nī ʼaL la gət dī
 5 ka na dī ya gūs tī ga gū k'a ka na dī La La kū na gī dī la
 La dī na Lī dī na gū dī yīs na ga dji ma tsin na la
 na gū yīs Laj ha nīl la na tsa ga nī zū dī la ʼǎ ʼīs tsī nīl la
 ʼī wa ʼai yī ga na ga ʼas La ha tsit dīs tsī ʼa tsit dī
 dī wūs kai gīL teūz məs nət dī ʼa dī wūs k'a nī t'az
 10 ta tin na na gī gīs Lās teəz zī wūs gwa dja la mai yī wa
 ʼa na gū tsit dī tsī gwa nīl ta ma ga na gī tsin nīt tal la
 tsit dī yī ga na yī nīt tal la tsit dī ʼī k'i za nī na nīs teūs sī
 mī wūs ʼī ka na dja la
 La dī na Līt dī ma tsin na na gū wən nəl ʼa ʼī kai yī gū
 15 ka teit dīl La gwa dī Ləl la ʼī teī t'a gū ts'ī mī teīL t'ū
 ʼaL nī tsī yī dīs t'ū wa gī zīs gī nət tsī ʼaL La mī lin na
 sit L'a ʼī teī t'a na tsən na ʼa nī ka na dī dja da ga
 kū na gī dja
 ʼīs ga kū wa ka tū na ga dī t'aL za na ha ga ka hī
 20 nas Ləc na ga wīl ga ʼīs nīl la ʼī teī t'a nī yəl la
 ka hī gū na dī gī tas la mī tsīL t'ū La gūL ka dī tsit
 na gū hal ī t'ī gī gū teī dī ʼaL dū gū Lī ta ʼaL la
 k'a mī Līl la na gū tsī ga t'ī gī ʼī teī t'a gū ts'ī dī na gū
 ka na dī yəc
 25 ha nī da t'ī gī gū gī la t'ī gī ha nīc Lai yī ka
 has saL ʼa ʼīs nīc ʼī wa t'ī gī teas L'ūL ʼī teī mas tsī
 dī teī L'ūc ʼī wa t'ī gī has da a ʼa kin na nat zin na
 maL dī sūt tī gūs tī ga da teit L'ūc ʼa kin na ʼī tī ga
 teīL tīc ʼa La sī L'ū gū za mī za na hai gī teic ʼa t'ī gī
 30 ʼa k'a dū ʼa t'a sit da
 Lat dī ʼīs gī ya gū dja laL a ma gū dī lū la dī nī
 ʼīs gī ya ma ʼī yī ts'ī dī yəl la ha gīs nīl la sī za
 gū dja nī la nī ka na gī ca ī ʼīs Lī ma gū nī lin nī nī ga

I will run. Then shoot at me. Over there the last one where it stands camp the last who shoots me will kill me." When he did that he killed him. They to eat him butchered him. All took it home. They ate his meat. Small only they cut off. His friends in the bushes they put it. From it he came back. Just then towards him he came running back. He went in again.

Another time he was leading the camp again there was famine. He invited them again. He said, "You are hungry?" "Yes," they said. "Then marrow for you I will make." While they were sitting there blanket his leg he covered. Knife he took up. His leg he cut off. Doorway he threw deer leg it turned into. Its marrow they got out. They all had it. To him they gave it back. Blanket under it he put it. Blanket one side when he took his leg had become again.

Another time there was famine. He was leading the camp. Bull like he ran out, he made himself. In the brush from it they shot at him. The last one who shot him killed him. They butchered him. His meat small piece in the brush when he put he came out again. His tipi he went in.

"Young men, men load your guns. For you bear I will be. We will play," he said. In the brush he went. Like a bear he stood straight up. They shooting-at him he charged them. He threw them down then he pretended to bite them. Not the blood was. When he was done playing then in the brush from like a man he walked out again.

Sometimes he invited them then he said this, "My-friends do this to me," he said. Then bow string sticks both ends they tied. While he sat two men strong ones across his breast just they tied it. Two men very they pulled it. It was tied together only through him it came out. There still nothing wrong he sat.

One time young man he was doctoring. He was sick. This young man his mother to him she went. She told-him, "My son you doctor. I will marry you. Horse

na ta 'a 'is nil la sit la ka 'i tsan na li dil la tsa
 'a ki yi ku nil la ni ts'i di ca 'is nil la gwa 'i
 ha dja la ku yi yal la tcaz zi yis la na di ni gis teu yi
 ga 'is gi ya 'i ta gil ti gwai gi lal la tu ki t'a
 5 Las teu yi kit da yi dja j tcaz zi gis la 'i k'a
 na ga ni ka la 'i wa t'i gi tsa 'a ki yi 'i nat di 'an ni
 'i tsan na dis k'a ni 'i yi k'a ta si 'al la yis tsil di
 da ni 'a na zis tsal la 'a t'i gi ha dja gi tu 'i
 na zis tsal la ta gu ha dja la tu 'i kit da tai ki
 10 gwat tsa mas gin na si lal la ts'a ku 'a k'a ts'i di yi la
 'i lil la mi ka ts'i dis k'a 'is gi ya 'i di na li
 'a k'a xa ni gu li mas mi ka tu ni di t'an ni-
 dil glic ci 'i lil la ta ni kas si ka ki t'az la 'i gis la
 na ka tsit dis ka 'i ka ha li nas 'a ga teu gu ts'i tu teu ga
 15 na tei di kac yu wu ga kal di ka ha li ha ki di
 mi ts'ai ya na kal dal la ka nu k'a 'a na tsit dis hal la
 mat di mi lai ya 'i lil la hat tsis kil la yi t'i gi
 ku gi gi kil la 'a t'i gi 'i ka ha li teu t'in na 'is si na
 hai gis nil la ha ku tea ga ni gi la ta mis t'u te da ga di gat di
 20 ku ni ts'i gi yi ya ha 'a 'a t'i gi ha nis tsin na 'a di j gu
 'at dit la di gi mis t'u ti di t'a 'an ni 'in ni nis tsin na 'a
 ha di gi ni di gi ha na teis di da ga dit tan ni 'i na dis ti
 'i ka ha li teu t'in na 'i yis nil la 'a t'i gi sin na ha ku tea ga 'i
 yi gi lal la mis t'u ti 'i ts'i ku mi ts'i gi gi yal la
 25 ha tsin nil la 'at di da di gi mis t'u ti nat di 'a hi
 ha nil la di gi 'i ha na teiz ts'i da ga dit tan ni nat dis ti
 'is nil la has tsit di gi nil la di j gu 'a t'i gi ma ga
 yi ts'i ni ta la
 'a t'i gi gi lil la na di yal la mis lai ya 'i 'a k'a
 30 tu da ka li di yas la ma tsin na na tei gis kil la
 'i wa t'i gi ha nil la las sa ts'i ta kac ca 'is nil la
 'a t'i gi mi tea si nil la gu ts'i di zal la 'a li ta ta ka si ya
 'a tsil lal la gi mat di ha na tsis kil la 'i wa t'i gi
 ha tsin ni tea si ha gi 'a 'i lil la di t'an ni di glic ci
 35 'an na gim mi tsil di hal 'a t'i gi gu ts'i gis da la di ni
 tsa si ha gis 'a mit tsit di gai yi gu 'a di lal la di t'an ni-
 dil glic ci tul gai ye gwa di lal la na ki t'ai la nis ga gu ti

good to you I will give," she said. "Before I come manure put in the fire. Stones two take in. To you I will go," he said. The mother did it. He went in. Deer its skin he spread beside it young man stand on all fours he made. Water in it yellow paint in it he poured. Deer skin on he placed it. Then stones two he picked up. The manure burning on it he placed. When he hit it a gun it sounded like. There when he did it water made a noise. Three times he did that. Water inside three times a lump from the body was in it. Outside fire still was burning. With it he burned it. Young man got well.

Still buffalo were knife broken, hawk variegated with steamer they two went on board. Hides they shipped down. White man Edmonton from to the large water they sailed. Over there while sailing white man captain his wife because he made free with island he threw him away. From him his friend with he sailed off. There they came in. There white man Indian⁷ was there. He told them, "Chiefs when they invite you pipe where it hangs they will take you. There they will ask you four-times which of these pipes will you have, they will say to you. You say this where the sun rises which hangs I will take," the half-breed said. Then chiefs they invited pipes to they took them in. He was asked, "Which these pipes will you have?" he said. "This where it goes up it hangs I will take," he said. They said it to him four times then to him they gave it.

Then with it he went home. His friend still on the shore was walking around. He was hungry. He sailed up to him. Then he said, "To my friend I will go ashore," he said. Then they would not let him. He struggled (?). At last he went ashore they let him. From them they sailed on. Then some one said, "Crow who lifted up and hawk variegated they threw away." After that they stayed there. This crow who lifted up white headed eagle he made himself. Hawk variegated big goose he made him.

⁷ Halfbreed.

nī na gī nī t'ai la ʼa t'i gī gū ts'i ka hī ʼa dī ləl la tsa sī-
 ha gīL ʼa dīL lai ʼa nat dīs gil la ʼis da na t'i gī
 ʼis dū wa ʼa na dī ʼic ʼa k'a sū kū L'ū k'a nī na nī na gī nī gil la
 ʼa t'i gī gū ts'i na ka t'as
 5 nī cī na sas dīn na ma ga la ts'i kū gī gī t'az la
 gī gī ka ʼat tsa la tsa sī ha gīL ʼi ha nīl la za ga
 mit ts'ai ya ʼi Līl la tsit da gəc mis lai ʼa ha gīs nīl la
 ts'i ka ka ʼa nī nī tsī dīs hal dī ʼi t'a ka ʼat dī nī ʼis nīl la
 ʼi wa t'i gī ha na kis t'az la kū yī na gī gī t'az la mis t'ū tī ʼi
 10 nas ʼa ga teū ga na tsin nī ta la gī gī ts'i dīs kī la gū zīL a
 gī ma ga tsin nīl la la dīj gū mis t'ū tī ʼi gī gī Līl la
 nat dī yəl la

A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

yī wū' ts'as sū wa tsū t'in na ts'it da yīc teūt
 yī t'i ge ha kīt dī tī dī nīc ts'it da dī ga gwa la
 15 ha kit dī ʼi ts'it da ʼi ʼas nīl la La sin nas tī k'a
 na dī gī dja gōL na dīs da yī nīn nī zin da sī na ga
 dī gī nī La sī na ga dī gī nī na dīs da yī nīn nī zin da
 ʼi wa t'i ge da ʼa kī yī k'a ʼis Lək ka ma gū nī līn nī ka
 na dī gī dja ʼa t'i gī gwənt dī ʼis Lək ka ka dī ya
 20 gwa dī dla ʼa t'i gī gū ts'i nīs k'a' na tsī dīs L'a ka
 ʼa kī ye zā' na dī ləl la yī teit dī nī dū wa ha t'a
 ts'as dīn na dīs dja tsa ta' na gī dāl Lī ʼi wū
 ʼi teī Lət dī na zī ʼan na teīs k'a nīs da mət tsin na
 dī gī Līt ma ʼa na gūc tean na ts'it das kən na kă wa
 25 gū jək k'a
 dīj na ta dīs ts'in na ʼis Lī gas sūL la ma ga
 na xa cī gī na da t'ən na ʼən nī t'a i ʼis ts'in nīl la
 tsū t'in na ʼa nīs t'a ʼis nīl la Lək ka zā ʼis gī ya la
 ta gīs tī gī gī Līl la na tī la kă wa gī gīL Līl la
 30 nī nūn nī dāl da nī ta zīl le ʼi Līl la gī ga nīs teūt
 ʼi wa t'i gī dī gī ta zīl le gī zīz la dīs djaī la
 ʼis Lək ka t'ək k'a ʼi nīl lū wū' mī zək k'a xai gī gū ʼi
 teīs te'it dī ʼi līl la mī zīt da yīs dləl la dī ne k'a t'in ne
 yī ts'i kū gī ya ʼi ʼi gīs nīl la nī na dī dza ʼi da gū
 35 nət dī na ʼi wa t'i gī na gīt dīs nīk' təz zīl lī ʼi da sī la

They flew up. Main land they flew across to. From there bear he made himself. Crow he lifted up his friend he carried on his back. He was tired then another he turned-himself into. At last prairie he brought him to. From there they two walked back.

Cree by himself his tipi was to it they went in. With them they ate. Crow lifted up said, "Let us kill-him; his wife with let us run away." His friend said-to him, "Because of a woman since they threw you away why do you say that?" he said. Then they went on. They came in. Pipe Edmonton they left. To it they went. Clothing to them they gave four times. Pipe with they went home.

A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

Over there Sioux Sarsi boy captured. Then chief this boy his son he made. The chief the boy he told, "My son, without my knowledge do not go home. I will go-home, if you think me tell. My son me tell, I will-go home, if you wish. Then two horses good ones you-may go." Then from him horses for he went he-pretended. Then after that on foot he ran back. Moccasins two only he took. Food was none. That-way just himself he started back. Through the mountains he was coming back. Over there High river other side hill he sat down. He was starving. He was weak. Beyond-him little ways Piegan tipis few were.

Four people were riding. Horse they were leading. To him they rode up. "What tribe are you?" they asked-him. "Sarsi I am," he said. One young man put-him on a horse. With them he took him back. Tipis with them he came back. Food, soup with him he-gave. Then this soup he drank. He breathed out like horses. Hail stones from his mouth came out. Seven there were before him they lay. This man to him he went in he asked him, "Will you pick them up?" "Certainly." He put them in his mouth again. Then he-swallowed them. The soup it was came out again. His-

na dīs kū yī yīs lai ya ʼa kī yī k'a ʼis Lək ka
 ma gū nī lin ne k'a ʼi wa gū zīL la yī ga nī la
 ʼi wa t'i gī tsū t'i na ts'i na dīs L'a ʼi wū tsū t'in na ga
 ts'in nī dī ne tsū t'in na ts'it da ʼi dīs lai ya ʼi
 5 ʼas nīl la yū wa' tsū t'in na ts'i na da L'a na gī dīs L'a
 ʼi wa t'i gī kū wa ga L'a tsū t'in na ts'it da ʼi
 mī ta lī te'ək ka nī Lā nī tī dī ta ʼa kī gī gī ta dī nī
 ts'it das ka na ʼi ʼis t'a na dī yəL la ʼa kī yī k'a
 ma gū nī lin nī k'a yī ga nīs tī teī gī ca nī Lən nī tī
 10 yī ga nī la ʼa t'i gī gō wa na ts'a t'in nī nī nai dja dī

A LAME MAN CAPTURES HORSES

 ha lī tsa tsū t'in na dī k'a hī gī zīL gī dza na kū
 sī nī ʼa k'a dū dī dīs sīt ʼa t'i gī ha lī tsa ʼi ʼis kī ya
 ʼi lī ʼa Lī ts'i dāL dī mū wūs k'a ts'in nīL te'a
 L'i gī sī k'as sī mū wūs nən nīs teūk gū na nī nie ca
 15 mū wūs ʼa ta gū Lī līl la ta nīs da gū dī gīs ma'
 yū wū gū za dī nī cī na ga ʼi L'ai gī ʼis Lək ka
 gī nī ʼi kū gū wa na gī yī dal ha lī tsa ʼi gūs tən nī ka
 ʼis Lək ka nīs ʼi' ʼa t'i gī ʼi L'i gī gū za ts'i na gū nī wūt
 na gū dī gāi ye ʼa k'a' gū na wūL dī lī tea ʼi ʼa k'a'
 20 ta sī da
 ha na gū nī gī wūL a nī cī na ma na gū nī sīt k'a da
 ʼi na gīL ʼin nī nī dza gwa ʼi' ma na gū ts'i nīs sīt
 na teī gīL L'a ʼis Lī te'a zit da dī ya ts'i yī ga nīs tī
 nīs ts'it ʼa t'i gī sīt tin ne gū L'ū wa zā' dīL nū
 25 nī cī na ʼi yī ka na gū nī cite ʼi wa t'i gī yū wū
 win nas dīn na' ma ga zīn na gū ka teī dī gīL L'a ts'a ʼi
 nī cī na ʼi ha nīl la ma ga zīn na gwa dja la ʼis Lək ka
 zā' na' gī dī wū la nī cī na 'i ʼa t'i gī dī na gū
 ʼan na dja la na dīs dja yī līl la ʼa la ta nīn na ʼi yī ga
 30 nī na ha cī gīL na ta ts'is tīl la ka wa mī līl la
 nī na ha cī nī na
 ʼa Lī sī dāL dī sī da i līl la gū kən na na līl la
 nī cī na ʼiL t'ūL la nī cī na te'is te'ā mī za na
 dīL la ʼi gūL i dū t'a gū lī ʼa k'a' ʼi dī te'as la mī zī k'a
 35 te'is te'a la dī dī t'ən nī ʼi mī zī k'a dza t'a gā da dī nīL k'a
 ʼi gūs t'i ga nī cī na dīL gīz mīL na ts'it dīL dal

friend two horses good ones and clothes to him he gave.

Then from Sarsi one came. "Over there Sarsi camp," he said. This Sarsi boy his friend said, "Over there to Sarsi we will go." They went. Then they came in. Sarsi boy his father's horses very many his father. Two he slept. This Piegan in turn was going back. Two horses good ones to him he gave. Cloth very much to him he gave. Then they saw him again when he came back.

A LAME MAN CAPTURES HORSES

Old man Sarsi smallpox killed him. Long ago I yet was not born. Then the old man young man was. When they were fighting his leg was shot. Left side his leg crooked it grew. His leg even then with he rode. He led a war band yonder far away Cree camp at night horses they were to steal there they came. Old man six horses he stole. Then that night far away he drove them. At daybreak still he was driving them. His own horse still he was riding.

While he was driving them Cree him overtook. Behind he looked then he saw them. Him they overtook. He jumped off. Horse away from he walked. Face down he lay, his eyes shut. Then he was lying grass only a bunch stood. Cree for him were running about. Then yonder across the river like a wolf he ran up the hill. They saw him. The Cree said, "Wolf he has made himself." Horses only they drove back the Cree. Then like a person he made himself again. He went back with those accompanying him him they overtook. They put him on a horse. Camp with him they came back.

When they were fighting he was sitting with defending them with Cree while he was shooting Cree shot him. Through him though it went nothing was wrong. Still he was shooting. In his back he was shot. Bullet on his back like gum it stuck on. Just then Cree withdrew, then they went home.

A BEAR BRINGS HOME A CRIPPLED SARSI

gī tī tsan nī ga dji win nī ga da dis ma na ts'a sū wa ts'ie
 na ga dīl dī 'is gī ya la na ts'it dī tsa mū wūs
 'a xan na dis t'as gī ga ga na nīs t'ī dī gī ga dī na dis dal
 nī Lạn nī kwī yī ga yī tā 'ē gūs t'ī ga nī nī ga yī ts'ī
 5 kū yī gət 'ē wa t'ī ge dī gī nī nī ga 'ē 'a gīs nil la
 na gas t'a na dī t'as 'ē wa t'ī gī 'ă yis nil la 'ē wa t'ī gī
 nī nī ga 'ē yī ga na ga la 'is Lək ka t'ək k'a yī k'a
 tạn nīs da la 'is da gī djet dī 'a t'ī gī gī gīt tā la
 tī na gī gī t'as dī yī k'a ta na nīs da la ga dji ga gū ka
 10 na gī dis gil la tī ga L'ag gī gūs t'ī ga kă wa
 nī na gī nī gil la kă wa gū ta' na gī ya 'a gī la la
 ga dī 'is dū ts'ī na dīs gəl la ts'ă xa gī yəl la ma ga
 na gī yəl la 'ē wa t'ī gī mī na djin na ga kū na ts'ī gīs til la
 'ē wa t'ī gī xas ts'ī nil la da nī na nī dja 'a 'a ha nil la
 15 nī nī ga k'a ta sīs da 'a 'a yī t'ī gī na sī ts'in nīs tī nī
 gū ts'ī 'ē t'ī gī gū ts'ī na sa gəl La t'a 'is nil la

TWO HAWKS TEST THEIR SPEED

'ē zūL teū 'ē wa 'is gā nī dal 'a Lī ts'ī ta za gī dī təl la
 ka tīn nī gī mī zīs ts'ī la 'is gā nī dal 'ē ha nil la
 sa xan na 'ət da dī dla Lī k'a 'ē ha nil la dī da 'a
 20 nī xan na 'a da dī dla 'aL dīn nī 'is gā nī dal 'ē ha nil la
 teis t'a gūs tī ga 'a t'ī gī 'a da dī dla Lī k'a 'ē ha nil la
 dū ha t'a 'ət da dī dla 'is nil la 'ē zəl teū 'ē ha nil la
 sin nī sa xan na zū tea ză' 'ət da dī dla 'is gā nī dal 'ē
 ha nil la 'ē teī tsī yī t'a t'a yī ga na t'a hī zit da
 25 'ē gīs teūt la dū ha t'a 'at da dī dla teis t'a gūs ta gī
 yī ga 'a Lī ka nī gī gū la dī nī 'is gā nī dal 'ē
 'ē zūL teū 'ē gīL dīL ts'ī la dū zīL gī la 'is gā nī dal 'ē
 ha nil la sīt da gā sit da da na ga sa xa na zīs gă
 'is nil la yīL dīL ts'il la nī Lạn nī nai gīL dal 'ē zəl teū 'ē
 30 ha nil teūt dū gī zīL gī na ka zū tea 'a ka gī dis t'ai la
 ka dī t'ai dī 'is gā nī dal 'ē ī Līl la dīs tsil la 'ē teī ta
 dīs t'ai dī gūs t'ī ga yī ka dīL la la yī zīL gī 'ē zəl teū 'ē
 'a gī nīs teūt yī ga ză' yī ga la dū 'at da dī dla
 'ē zəl teū 'ē

A BEAR BRINGS HOME A CRIPPLED SARSI

Several Blackfoot south went to war. From Sioux when they were coming back a young man was. When he fell stone his leg cut off. For him they made a shelter. From him they went back. Many times in it he slept then bear to him went in. Then this bear said to him, "I pity you. Let us go home." Then, "Yes," he said. Then the bear for him stood. Like a horse on him he mounted. When they were tired there they slept. When they started again on him he mounted. Blackfoot camp to it he brought him back. Late at night just camp he brought him back. Tipis among he get off he made. From him different direction he went off. Outside he went out. To him he went up. Then his relative's tipi he carried him in. Then he asked him, "How did you come back?" he said. "On a bear I rode. Over there where they left me from there then from there he carried me," he said.

TWO HAWKS TEST THEIR SPEED

ʕizalteū and ʕisganīdal to each other while they were bragging a man was listening to them. ʕisganīdal said, "My buffalo are swift." The other said, "Which ones your buffalo are swift do you mean?" ʕisganīdal said, "Swallows those are swift." The other said, "Not at all they are swift," he said. ʕizalteū said, "I my buffalo zūtea only are swift." ʕisganīdal said, "Tree to it it flies there it flies before I can catch it. Not at all it is swift." Swallows for him together he drove, this ʕisganīdal. ʕizalteū flew at them. He did not kill them. ʕisganīdal said, "Where you are sitting sit; this time for you my buffalo I will kill," he said. He flew at them. Many he threw down. ʕizalteū he gave them to because he did not kill. zūtea for them they flew. When they flew out ʕisganīdal then flew at them. Trees were flying to just then he caught them. He killed them. ʕizalteū he gave them. For him only he killed them. He was not swift ʕizalteū.

A BIRD HAS ITS MATE DOCTORED

ka t'in ne ta sī da mī tsī dīl ǵai ye ɛil t'ū gū dīl L'a
 mī tsī dīl ǵai ye dis ka ka ǵa ta sī da ɛa kī mis ka ka
 ka t'in nī ɛī ɛī nīl t'ū mī mī zō na ɛī dīl La na t'ai dī
 win nas dīn na tū teū ga nis da tsī yī gī tsī gī sī gū ts'i
 5 mī ka la k'a na dī t'ai dis ka ka ǵa ɬan nis da mis ka ka
 mī na ga dī gin nī sil la ɛī wa t'i gī dī ts'ai ye ka dī dis t'ai
 yī ǵa nis da dī te'ai yī ɛī ɛa ga gī gil lī gūn nis dja
 tsī yī ga k'a sī dī te'ai yī ɛat dī La gil La gū tsit L'a
 dza na ɛa gū dja kī ɛis ǵa nī dāl ɛī Lil la k'a na dī t'ai
 10 da ts'i ka sīl tī ne gū ǵa na gī nis da ɛis ǵa nī dāl ɛī
 ts'i ka ɛī mai ya Lī Ləl dī dī dāl ɛī dji nī Lil la nī na La tī da
 ɛai gī la dza na ha gīL ɛin ne ɛa Lī ta dī na lī
 na gī gī t'aits na gī nis da nī na gī t'ai dī ɛa t'i gī
 ts'i ka ɛī gū dja na dja ka t'in nī ɛī mī tsī dī ǵai ye
 15 nīl t'a sī t'ai dū gī t'i na nī t'ai ɛa t'i gī na ka dīl La
 tū ɛī gil La tū da ka k'a tas Lən nī ta ǵa gī sū
 ɛis ǵan nī dāl ts'i na gī gil nīj ɛis ǵa nī dāl ɛī ɛil na
 k'a nī tsat dī mī tsī dī ǵai yī ka ɛī yīs t'a ɛī gil na
 k'a gī nī tea dī gwa dī na dīs t'ai dī na ɛa kin na
 20 dī gīt t'ū ts'i na gī dis t'ai dī na tī ɛī ka t'in nī ɛī
 ha gī nī zin na yū wū ta ka gī gīs tin nī nəs ɛī gī nī zin na la
 gī ts'i dī ya yī ga na gī yət dī tas Lən nī teū la
 gī gī zit tsī gwət tsa

A FIGHT WITH A BEAR

Lī kī zā ī k'a t'i ne dza zī ɛis t'ū kū dīs L'a dzaz zī
 25 yī gūL Lī yī ɛī na sa dī ya gūs t'ig ga mī nī ts'i
 nī nī ga mīl dīs tsit yī ts'a ga da ga dīs tsūk dī teī
 nī La nī gī L'as sī yī tea ga ts'i L'a dī nī dī na ɛī ɛī teī
 ɛī nī teūt nī ne ga ɛī dī teī ɛī zā' ɛas L'a yī nī
 yī ɛaL ɛī t'i ge yī ts'a ga k'a da ɛī da dīs djiL mas
 30 xa gī ɛa gī tsəl Lī nīt dza dī tsī ga na nīs tsīL nī nī ga
 tsin na tsī gū dī gīs L'a yī ts'i gū dīs nate na nī zit
 gīs nī gū nī ts'i dī ka dī nīs L'a ɛī wa t'i ge gīs teūt
 yī ziz gī məs ī Lil la

A BIRD HAS ITS MATE DOCTORED

Man mounted. Its head white he to shoot rode off. Its head white beside her children was sitting. Two her children. The man shot her. Through her belly it went. When she flew up the other side by the lake she sat. From the east after that her husband flew back. Beside his children he sat. His children told him. Then his wife after he flew. Beside her he sat. His wife to fix her he tried in vain. East side his wife without he flew. Short time when it had been hawk with he flew back. There woman lay beside her they sat. The hawk the woman around sitting sang when she sat up he made. Long time he did that, finally she was well. They flew up. They lit again. When they flew up again then the woman well became. The man its head white sky flew up, he could not see it. It flew up. Then it came down again. Water it went in. Shore on water serpent it dragged out. To hawk he offered it. The hawk began to eat it. When he finished eating it his head white in his turn began to eat it. When he finished eating it from it they flew away. These two to their nest flew back. The Indian the man thought, "That-yonder which they dragged out I will see," he thought. To it he went. To it when he came up large water serpent-it was. Its upper part they had eaten.

A FIGHT WITH A BEAR

One man moose he shoot he rode. Moose walking he saw. In front he started just then in front of him black bear chased him. From it he ran. Three leaning-on a stump behind he ran. This man tree he caught. The bear the tree only he ran against. Its face he bit. Then from it back he moved. Knife he drew. He struck it then his nose he cut off. Bear old away-from him ran. To it he spoke. "Stand still," he said. To him back it ran. Then he took hold of him. He killed him knife with.

CURING MADNESS RESULTING FROM A WOLF BITE

ha li tsa mī sū wa tsit da sīt l'a kū ta sī
 yī dis tsū la ka wa gū wa na gī dis la tsī gūs t'ī ga
 ma ga zīn na nīs gīl nī gī mī ka na gīl la la tsit da
 sit l'a 'ēi 'ēi tēi ma ka tsī gīl la sit da 'ēi dis sī ga
 5 ka dī gīs teū lī gūs t'ī ga ma ga zīn na 'ēi mī tei tei
 k'a nīl teū ha gī lai gī 'a la ta ka gī dūz ma ga zīn na 'ēi
 gwa dī 'īs dū ts'ī dīl la ka wa kū gī yī t'as dī
 ha li tsa 'ēi kū sīl sit dī nīs gīl mī te'a ha tea giz
 kū lit da sūs 'sa ga te'a kū lī tsī tī gī la dī lī yī gī ya
 10 dū ta gū lī ta ka na cī dja 'a t'ī gī dī na lī

MINOR NARRATIVES

I

tū teū wa dī k'a ts'in na nīs tin hī k'a ta zī k'a
 'ēi da xa gī 'a 'ēi wa t'ī ge ts'ī da tēi te'a lī
 ga gaL lī yī nī teūt yī ga nī dū yī dī tsit mā
 yī k'an nīs tsīl 'ēi wa t'ī ge tū yī ga na gīs nat
 15 nīs tin ne ta nīs gits' yī wa t'ī ge tū wī gī gī kī lān na
 nī wa ta kas giz lān na ta kạn nas gīs

II

tū teū ga xa nī dī k'a sit da tū da ka dī 'a kin na
 ta sī da na' dī na teū 'aL t'at dī ts'ī yī ga sī tī la ga
 na gal lal la lī ka ha nīl la na sī mīn nī na nī 'a
 20 lī k'a ha nīl la ta ga dī na 'a' 'īs nīl la lī k'a 'ēi
 ha nīl la 'a la dī nī lī k'a 'ēi 'ēi tēi i līl la yī ts'ū za k'a
 gwa nī gīz la na ya' gīl nīl la gū na gīs gaz dī mī na ga
 da dī k'az la ta ga na dīs dja la lī k'a 'ēi ta ga na gī dīl gīl
 ta za k'a gū wa na dū wa la ta ga dī na la

III

25 yī ge tū teū xan nī tī ts'iz ziz gī na 'a' 'a kin na
 dīn na na 'a gī yī zīs gī 'ēi wa t'ī ge na gī gīL 'aL
 gī gī tea nīs 'aL gī gī tea nīs 'aL dī mī tean nī xa gī gū i dī
 tū teū gū 'a dja 'a tēi teik k'a la yī wa t'ī ge tū teū
 gwa dja gī gī teā ta tea gī gī dīt dīs lāt dī na gī gīn nī la
 30 mī tean nī yī mī k'as sī' tū dīs na 'ēi wa t'ī ge tsīs ka

CURING MADNESS RESULTING FROM A WOLF BITE

Old man his grandson boy small to the camp he-
led him. Tipi to they nearly came just as wolf mad
after them ran. Boy small tree climbed up. The boy
his grandfather as he pulled him up just then the wolf
his hips he caught. He was doing that at last he climbed-
up. Wolf from them another direction ran. Tipi
when they two went in the old man fire when he smelled
he became mad. From him they ran. "Fire make for me
outside." Fire when they had made it he walked in the fire.
Nothing wrong he came out again. Then he was well.

MINOR NARRATIVES

I

Lake on they went ice on. Middle horn stuck-
up. Then boy small dog was dragging he took hold-
of it. He let go (?) he would not (?). His mother
chopped it off. Then water from it he moved. Ice
broke to pieces. Then water they fell in. Some over-
there ran ashore. Some ran back ashore.

II

By a lake, buffalo painted by the shore two persons
were riding. Large man naked face down was lying.
To him they rode up. One said, "He has been swimming.
He is one of us." The other said, "He is a water person,"
he said. The other said, "You are right." The other
stick with his loin he poked him. "Get up," he told-
him. When he looked his eyes were red. He ran in the-
water. The other hit him as he ran into the water (?). The-
middle he disappeared. He was a water being.

III

Over there lake buffalo was killed. Two men people
killed it. Then they butchered it. They took the entrails-
out. When they opened it its entrails flowed out like-
a lake it became each way. Then lake became its intes-
tines where they dragged them they put them on the-
ground. Its intestines where they dragged water flowed.

gū tsī L'a ʼa dja na gī gin nī la dī tū teū gū ʼa na dja
 lū k'a tū teū ī ts'ī lū k'a ʼas kən na ʼōL tsis ka
 gū teī L'a yī ts'ā

IV

ta dīn nīL tsī na ha cī gūL naL dī teis k'a ka haL cī
 5 gī gīL na la ka za ta sit da xa nī ha gī caL ʼa lī nī
 na dī sail ga gī nī gī gī tsī ʼil tīl na ka ha cī gī nīL na
 ka ha cī gī gīL na nī dī na ʼī nī dū wa Lū na zā
 gū L'ū wa miz za na xa gī ʼa ʼa t'ī gī sīL tī

V

dīn ne k'a t'in ne ʼī dīs sa dī xa nī mək ka
 10 zīs gīL la na ts'is ʼaL dī tea gūs da la tea gīs da ʼī
 na ts'it dīs tī ʼa ka ts'ī la ʼī zit da mī tea ts'in nīL la
 nī dza te'a na gūs dāl la

VI

ka gī zī ma zin na ts'ī ka gū ʼa dī ʼī cī ʼīs kī ya
 ʼīs lək ka ka dī yəl la na gī dāl dī mī zit da na gī zil la
 15 ts'ī ka ma gū nī līn nī gū ʼa dī dlāl la ʼī wa t'ī ge
 yī ga nīs dal la dī nī ʼīs kī ya ʼī nīs gī la ta sī tsa la

VII

nīL tsī sit L'a dī dī la dī t'ī gī dī ka ʼa kī gī lən na
 ʼa ka gī gī dī ʼin ʼī wa t'ī gī gū tea kū gī dī jīj

THE WAR DEEDS OF EAGLE-RIBS

ʼa ka dī gū t'in na ǵa djī teū t'in na nī cī na
 20 na ka ca xa gīL ziz ʼī wa da nas ʼī ga ʼən na lən na
 kū gī ziz teis īL gī nī cī na sīL tī ʼī wa sī nī ǵa djī
 ha lī tsa sa t'a mī sət sa dī na ʼa ga ʼī gīs nī
 mī tsis la tsis sī dī gīs te'ūl da gū nī t'a gū na mī sī
 sis gū mās ī līl la sis gū a ʼī wa sī nī ī dū cīs te'a
 25 sīL t'ū gūL dī t'ī gī ka ha kī teī ʼīL djīn nīc na ʼa nīs t'a
 yū wū sī la ʼa ka dī na tsīn nīL dī ta na ʼī sa lī
 wūs sa ha ha cīs ca na gī nāl gū gīs ʼī k'a na tsīn nīs
 t'ī gī gūs t'ī ga nī na ha cī na na ʼī wa tī ha dīs sī

Then creek small was formed. Where they put it like-
a lake became again. Fish lake toward it fish swam-
back and forth creek small from.

IV

Men who were riding as they were riding along on a hill
up they rode. One was riding, buffalo he was chasing.
Meat we will get they said. To him they rode. Down-
the hill they rode. Up the hill when they rode the person
was gone. Mouse only straw through it was stuck.
There it was lying.

V

This man when hunting buffalo cow he killed.
When he opened it unborn calf was in it. He took it home.
They put it in the pot before they opened it then another
was inside of it.

VI

Wolverine girl turned itself into. Young man horses
he looked for. When he came back in front of him she stood.
Girl handsome she made herself. Then he married her,
this young man. He went crazy. He died.

VII

Wind small it whirls then their mother they own
for her they look. And in her abdomen they go in.

THE WAR DEEDS OF EAGLE-RIBS

Two tribes Blackfoot Sarsi Cree to fight they-
ran out. Then here fort they had made they went in.
They killed. Cree was lying dead. Then I Blackfoot
old man with me his dead body this one for I caught.
One side of his scalp I tore. How many times his back
I stabbed. Knife with I was stabbing him. Then me
they did not shoot although they were shooting at me. On-
account of this chief those they call I am.

Over there I was. Two places there were tipis. Three
we were ahead we went. Coming toward us I saw.
They were finishing putting up the tents then just we-

- na ga na tsī gī dal ʔi t'a ka na nəs na i Lil la di sūs t'i gī
 mī nī tsī ʔi sīl dal nī cī na ka t'i nī di ts'ai ya ʔis lī k'a
 ta sis xal teit diL la di ʔis ga ka gūn na gū nis sī t'i gī
 gī ziL gī sī nī gī na ga gī na ʔi Lil la mī ka la sis sīl gī
 5 ka t'i nī ʔi na ʔil sit di gūs t'i ga mit tsa ga ʔi gīs nī
 mī tsī k'iz za na di gīs te'ūl a ka gū zā' mī zī sis gūt
 məs ʔi Lil la ʔi wa t'i gī kō wa ʔa kū ha sī la
 ʔi wa yū wū na di sis ma na lī gū nis na na zā'
 ʔis sa lī ʔa t'i gī ʔi l'a gī wū sa da ca ʔi nī cī na
 10 gī nī ga lī tea ʔiL teū la ga diL di na na tsīl la
 nī cī na ʔi sa lī nī sa yī nī zin ʔi gū t'i ga ma ga
 ʔa di nīl sīl tsī yū ʔis lī da gīs l'ū mī t'i gī na hī ts'i
 da nī ʔi Lil la di ya sī nī k'as lai yī ga sis tī
 na ga na gī ya gūs t'i ga ʔi sīl dūL ʔis lī da gī l'ū nī
 15 ts'i nəl sit diL la gī mīg gīs līL tei tei sī nī ts'i
 ta nī da ʔis lī ʔi yī di gī tsī i sin nī ts'i sīl t'ū gū
 lī ka dīn nīL la ʔi gūL i mī ts'i gīs līL di di gīs teūL i
 sit diL la dū sin nīL t'ū i gūL ʔi k'a gī sūL ʔis lī
 gīL teū tī mī nī gī ta tsin nis da mīL gī tsit dis sa
 20 ɡa dji yī k'a ta nis da nī cī na ʔi ts'i da nī
 dū xa gīL la nī cī na ʔi tī na tsīl la ʔi wa yīL nəl diL tsī
 na gīL t'ū di da nī dū xa na gīL la nī cī na ʔi xa na tsīl la
 gūL nal la di na gīL t'ū di da nī dū xa na gīL la nī cī na ʔi
 gīL diL tsī ʔis lī ʔi tsa ga na tsū tei tei gīL t'ū
 25 ʔi gū t'i ga ʔis lī za zī ka ka sit diL la nī cī na ʔi
 ʔi diL t'ū gī tsīl tsī cī djaŋ ɡa dji ʔi məs ʔi Lil la
 gīL diL tsī yī ga na diL la di gūs t'i ga nī cī na ʔi
 məs xa gīL la ɡa dji ʔi gī tsəl sīL la ʔi wa nī cī na ʔi
 sit diL la ɡa dji ʔi tsa na di ʔa nī ʔi Lil la gī di sa
 30 ʔi gū t'i ga gū nī tsīl lī ka nī dīn nīL la tsa ʔi ʔi Lil la
 gī nit tsīl yī ga gī gīL tsīl di na tsīl la nī cī na ʔi ɡa dji ʔi
 nīs da sin nī zā' ha sis sa ʔi wa ma na nis la

R HLMA

came back. Then I said, "To us they are coming." Anyway putting the tipi down with we hurried (?). At them we charged. Cree man his wife on horse he threw. While she ran young men came up to her then they killed her. I my brothers with her husband we killed. The man when he fell just his scalp I caught. One side of it I tore off. Twice only his back I stabbed knife with. At that time thus we did.

Then over there I went to war. Again ten only we were. Then at night ahead I went. Cree my-brother's horse had captured. When we were going to us he caught up. Cree perhaps we were he thought. Just-then in front of him we hid ourselves. There horse he tied then toward us gun with he walked. I quiver over my shoulder it was. To us he walked up just as we charged at him. Horse where he tied to he ran back. In front of them I was running. Not towards-me he could mount. The horse he letting go at me he might shoot he turned around although toward him I ran. As I was about to catch him he ran. He did not-shoot me although still I chased him. Horse which-he had captured against him somebody mounted with it he chased him. Blackfoot on it mounted. Cree toward gun did not go off. The Cree ran again. Then he-charged at him. When he was going to shoot gun did not-go off. The Cree ran again. When he caught up, when-he was going to shoot gun did not go off. Cree he-charged at him. Horse behind he jumped around. Not he could shoot. Just then horse under its neck he ran out. The Cree he shot. His hip he hit. The Blackfoot knife with he charged. To him when he ran up just then the Cree knife he pulled out. The Blackfoot ran from-him. Then the Cree ran. The Blackfoot stone which-he picked up with it he chased him. Just as he threw it he turned around again. The stone with he threw. By him when he threw he ran on the Cree. The Blackfoot sat-down. I only chased him. Then to him I caught up.

ɛ̃l t'ʌn nī ɛ̃l līl la mī zī za na xa gīs tsī k'as t'a
 lū kwī yī ga ɛ̃l t'ʌn nī la t'a mīl gīs t'ū yī dū wa
 teī teī ta tsa tea dī t'a nīs tsa dī da nī mīl la la ka
 ɛ̃l gīs nīk mīl da gal ɛ̃a ga na gīs xal ɛ̃a t'ī gī kō wa
 5 las gū la nīs k'a nīs tī

THE PERSONAL EXPERIENCE OF GRASSHOPPER

ɛ̃as ts'a gūs t'ī ge xa nī yī k'ai ye ɛ̃s ka ka na ka gī gī ca
 djī nīs ɛ̃i wa t'ī ge da nī ɛ̃l līl la mīl xa yīs ts'it
 dī sis teit t'ī gī xa gū yīs sa ɛ̃ da da nī līl la ɛ̃ nīs t'ū
 ɛ̃i da tea dī ɛ̃a ɛ̃l līl la sī na gīs ɛ̃in nī līl la dīs ts'it
 10 nīs t'a sis xal ɛ̃i jate dja za nī na gī ts'it xa nī i
 dja na da ta sī ts'a la sī nī i na ɛ̃i ts'ī dīs tī la sī wūs
 dlit da sa dī tī kū na sī ts'ī gīs tī
 la dī na līn ne ɛ̃s tū dī yī k'ai ye na dī sis sa
 ma na nīs la tī ɛ̃i nīs t'ū mī nīn na ɛ̃s te ga na mī ɛ̃i te'a
 15 yī gūs t'ī ga dī gī xa nī ɛ̃i nī na la na tsī dīs l'a
 ɛ̃i t'a na gīs djate mīl na dīs sis tsit ɛ̃i wa t'ī ge
 ɛ̃as t'a gūs dlat ma ga sīs la tī sīl dīs tsit ɛ̃a t'ī ge gūs t'ī ga
 sī yī ga yī lat yīs lī ɛ̃l līl la nīs t'a sis xal ɛ̃s lī
 zīs gī na gīs ts'it dī nī na sīs dja sī dan na ɛ̃i nīs k'a
 20 gō ga nī kai la xan nas tī hī nī dza ɛ̃a ka sū gū
 xa na gīs te'ūl gūt l'is ta dī nīs dū la ɛ̃a t'ī ga xa
 dū zīs sis gī sa ga na tsī dīs l'a
 xa nī te'ī ga ta sī mī zit da ɛ̃a te'ī nīs sis tī nas ɛ̃i
 mī ta na gī dīs t'īc nī dza la ka za teū gū ga nī tea wū'
 25 yīs ɛ̃i wa t'ī mī tsa nī ga ɛ̃s t'ī ga ɛ̃is te'a ɛ̃i wa t'ī ge
 nīs tī i t'a na gīs djate teit t'ī ge ma ga na gīc ca
 ɛ̃i wa t'ī nas ɛ̃in ne nī dza ɛ̃i k'a līn ne ɛ̃l līl la t'ī gī
 xa nī māk ka na līl la ɛ̃i wa t'ī gī sī ts'ī ts'a l'ā l gū
 yīs ɛ̃i sa ga na gī l'a dī zas gīn nī gī ɛ̃i ɛ̃i wa t'ī gī
 30 has sīs nī xa nī te'as ts'it tī zīs sis gīl la na ɛ̃a nān na
 nī te'ō na yī ka na gū nīc ɛ̃i la mī ɛ̃i te'ū zī ka la ca
 ɛ̃i te'ī nī ɛ̃i la
 ɛ̃i teī yī ga xan nī na zit gū yīs ɛ̃i dī teī
 mī na da ɛ̃a ka gī ɛ̃i ca mās xa gīs ɛ̃ā mī dlat da ma ga
 35 dī nīs tsit na ts'it dī mī tea nīs la mī tea kū nai gīs la
 t'ī gī gīs tsat yū wa nīl ga ha ɛ̃i dī sī na xa nī
 ka dī dī sī ga dī da ga teī te'a ɛ̃i ɛ̃i teūt sī ts'it da
 sis teūz dī gū wa nī nān nī sūt la sī mī nīs tsīl ɛ̃at'ī ge

Arrow with his back through I shot. In quiver nine arrows all with I shot. They were gone. Not he died. He was holy. Where he sat gun his hand from I-caught hold. With it on his back I threw him. Then right off on the ground he lay.

THE PERSONAL EXPERIENCES OF GRASSHOPPER

The very first buffalo bull young men were teasing daytime. Then gun with then I ran out. I chased it. Then when I came near gun with I shot it. Its tail sticking up with, staring at me with it charged me. It threw me in the air. My senseless body only fell. The-buffalo already was dead. Me they carried home. My-leg its blood for me flowed. They carried me in.

Another time I shoot bull I chased again. When I-overtook him I shot. Its back right in I shot him down. Just then this buffalo got up. He ran again. I loaded when I ran after him. Then he stopped. By him I ran. He charged me. Just then against me he ran. Horse with he threw me in the air. Horse he killed. When I fell I got up. My gun ground in it was sticking. I tried-to pull it up then finally I pulled it up. Dirt filled it because of that I did not kill it. From me it ran away.

Buffalo were in a herd. In front of them I hid. I-looked at them. Among them I looked around when large one, the largest I saw. Then its heart exactly I shot. Then it lay down. I loaded again. Then by it I walked. Then I looked then male with then buffalo female with. Then to me one coming I saw. To me when he came what I had killed he saw. Then he said to me, "Buffalo wonderful you have killed." Than us older ones about it tell stories. Hermaphrodite is that way.

Tree under buffalo standing I saw. Tree above it I went up. Knife I took out. Middle of its back in it I stabbed. When it fell I cut it open. Its entrails I took out. Then I ate them. That way on foot we ran Buffalo we chased. Calf small I caught. My blanket

na sis ^əal ta di sis ge si gis la ga ni na nis gi ni t'i ge
 ku ts'i gi la t'i gi ^əa ka ts'i gi la
 teis du na t'a gu mi t'a ga na di gi ki mi ts'i
 tag ga ni ca ta kas giz ni lan ni gis ga ku^ə lil la
 5 sis t'a ^əa t'i gi gis tsat

na dis sis sa di xa ni mak ka ka na gis lat ^əa ki yi
 yis t'an ne mi ga nis si mi nas ka gis lil di ^əis li
 yi ga tei ga teut ^əi wa t'i gi ^əis li l'a ts'i ta gu dis xal
 du na gis ts'it ^əa gu dis ts'ul la ga ^əi nag gas kats ^əi ni dza
 10 xa ni ^əi na ts'it mi da^ə ts'i di k'az gu yis ^əi ^əis li ^əi
 k'a na gi ca mi tea ni xa gi t'i la ^əis li ^əi ta si tsa
 la di sas k'a da ^əin ni tsis ka ^əa t'i gi xa ni ts'i
 gi sa di di t'an ne mi ts'it da ^əi lil la ^əa la si tan
 xa ni ti ^əi dis dal ^əi wa t'i mi ka na gi lat mi ta
 15 na gi dis t'ic ^əa t'i gi gus t'i ga di dag ga li di ts'o wu'
^əas t'a yis ^əi ma nan nis la ti ^əi nis t'u na mi cis te'a
^əa t'i gi ma ga sis la ^əi t'an na gis djate ^əis du wu
 xa ni nis tsin ne na zus gi ^əi wa t'i gi ^əa ki zi sis gin ne
 na sis ^əol di dag ga gis dla i na tu teu ^əi gis dla
 20 ta din na ts'is gu sa ga ts'in na ^əa ^əi wa nis tin ni teu
 dju sa ga ts'in na ^əa min na
 dij na ^əi sa li ^əi da t'u ts'i di sa da li ^əis tsis di ta
 mis da ka di da ts'i li ka za ^əil kai ye na ts'i tei gil lal
 si ki ^əi tea na nis teu^ə da ni ^əi lil la mi ni ts'i
 25 di sis la min ni ts'i tei yi ga sis ti sa ^əin ni ^əal t'al ga
 sil dis sit di ^əis teis di yi ka di gi yis tsuk di yi ka
 na tsin nis la di gus t'i ga sa na la si ka di
 da na na gu di gis la sa ga nis da ^əi na mi di
 gi sis tsu sa na diL la di mi ni si di ka di ni ci ca
 30 mi ts'a ga ^əa na l'a gi gi cal si ka di gus t'i ga mi ts'i
 da k'a ^əi nis t'u ma ga yi gis t'u la mi ga na teu
 ta ni cie dja di nas li na nis t'u di zi sis gi na ^əil ts'i
 da t'i ge l'u k'a ^əi di sis san ni ^əi wa ^əa t'i ge
 da ni ^əi lil la ^əi di sis sa ^əi di sis sa di mas ^əi lil la
 35 sis sis gi ^əi wa t'i gi mi ni gi ^əa ki na si dli^ə na si ^əal

where it lay from there I dragged it. I clubbed it. Then I cut it open. I put it on my back. My tipi I brought it-back. Then they carried it in. Then they put it in a pot.

Ducks not flying, their feathers fallen off after them I went in the water. They swam ashore. Many I killed. Fire with I roasted them. Then I ate them.

When I was hunting again buffalo female I ran after. Two arrows in it stuck in. Beside it when running horse under it put its head. Then horse hips it lifted. It did not fall. Tearing sound I heard. I looked around when buffalo fell. Its horn red I saw. Horse I-got off. Its intestines were sticking out. The horse died.

Once winter time there Berry river there for-buffalo we went. Eagle his blanket with we went. Buffalo ran. Then after them we ran. Among them I looked around. Right there calf dog yellow like I saw. To it I ran up. I shot it. I shot it down. Then by it I ran. I loaded again. Another buffalo fat I-killed. Then two which I had killed I butchered. Calf its skin for it whisky skins full to me he gave and large bottle too to me he gave for it.

Four persons we were we to shoot toward we started. Valley its edge we were sitting. One bull to us was-running. My coat I put on the ground. Gun with toward its face I ran. Toward it on my belly I lay down. When it saw me it stopped. When it charged me valley its bottom when I ran down the bottom when I ran-down just then it caught up to me. When it hooked at me I jumped to one side. By me it hooked. Again from it I ran. To me when it ran facing it I turned around. From it backward I walked. When it hooked me just-then its head on it I shot. By it I shot. Its shoulder I smashed.⁸ I saved myself. When I shot again I killed it. It fell.

Here prairie I went to hunt. And then gun with I chased them. When I chased them knife with I killed it. And by it two we were, we butchered it. Our horses on

⁸ I shot to pieces (?).

ʼis lək ka k'a ta sī ga na ts'ai yī ka ts'i nī na nī la
 ts'i ka na gī gī la kū ts'i gī la yī wa t'i gī mī gī naʼ
 sī nī ts'i da ʼis lī mī ka dī dī cī ca mī tea dī ka dī
 tea sīz ga tsis ka gū ts'īl la dī mī na mī na ʼī dī tei
 5 ʼa la dī na tsī dī nī ha lī tsa ʼī yī na kū gī dūz
 ʼī wa t'i gī sis taz dī yī wūs ʼa la dī yīs l'ū yī wa t'i
 gū nī nā nī ma ʼa ts'e lī kī za xa gī la mī tea dī kat dī
 lī dī gī ha lī tsa ʼī dī tən nī ts'a kū la mīs teis k'a
 gū dī gal gū xa gū yīs t'as mī k'a dī tei ta sī sūz gwa gū la
 10 gū l'ū wa yī k'a tas dīa kū gū da tein na ʼa ʼa gū la dī
 ma ga zin na teis ī xa gī tin nī ʼī na yī tas tūc
 mī zī kak k'a ʼa līn nī xa gī tsan gwa gūc ʼīc dī t'ən nī
 ma ga na t'a hī t'i gī ʼī dī dī dlūj ka da ga sūl lī
 t'i ge mī wūs gī t'in nī t'i gī ʼa la gīs teūte kū gī cūz
 15 la dī lū kwī yī ga kū gī la
 lī dī cas dī ʼī na gū teū gū ka cī ca ʼī sis tsī kī
 nī dza kwī yī ga ma ga zin na mis ka ka na gīl a
 ʼī da tei nī cūl dja t'i gī kū gīs dūz mī na ga kū
 ʼas t'a ka gī nis sis ʼaz ʼa t'i gī xa na tsī gīs la sī tsīt da
 20 min na ʼa la dīn nis teūz sī mǝz za ʼī līl la min na da
 sin nis ka gō ga nis t'az has tin na mī zī ga dīn nis tsīʼ
 sit tsit da xa na gīs teūz ʼa t'i gī xa dīl ga ʼa t'i gī
 ta zit tsa ha tsī gīl tī gū mis ka ka gūs t'ən nī xa gīs la
 sī ga na ka tūn dī ʼī dīs sis sa dī xa nī ta gīs līl la
 25 gūs t'i ga ʼis lī sīl līl la ī na' kū dī gī t'ats sī
 sīl līl la na ts'it sī ga na ts'in na ts'in nis k'a kū da gī kai
 mī dlit da xa da gī k'at ʼī wa t'i ge ʼī da djiʼ gū cī cēk'
 na sī ts'it dīs tīl la

we loaded it. To our wives we brought it back. Women unloaded it. They brought it in. Then we ate it.

I boy I was after him I went. Its tail broad, beaver creek where it is small its hole. Its hole stick we closed. This old man hole crawled in. Then where they were asleep their legs he tied together. Then ten besides one he took out, its tail broad.

The same old man eagles pulled in. Bank top of hill circular place he cut out. On it wood close together he made it. Grass on it he put. Place to sit in when he had made wolf skin he took out. The hole he put it on. Its armpit meat sticking out he made. Eagle to it it flew. Then it pecked it back he drew it, then its legs he could see then he held them together. He pulled it in. Once nine he pulled in.

When I was walking about hole large I came to. I was listening then inside wolf its children were making a noise. I took off my clothes then I crept in. Its eyes fire like I saw. Then I hurried out. My blanket its hole I blocked. My knife with above it on the ground I cut a hole. While lying down in its back I stuck my knife. My blanket I took out. Then while it walked out there it died its head sticking out. Its children six I took out.

My arm when it broke I was hunting. Among buffalo I was running just then horse with me hole stepped in. With me he fell. My arm bone in the ground it stuck in. Its blood flowed out. Then I lost my senses. They carried me home.

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